

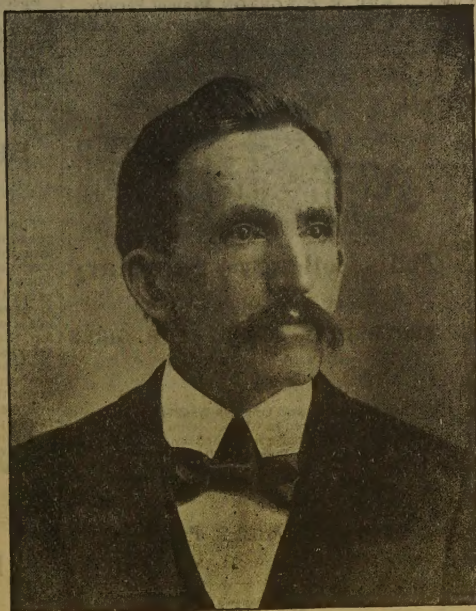
THE PACIFIC

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Number 8



REV. ALFRED N. RAVEN,
Pastor Taylor Church, Seattle.

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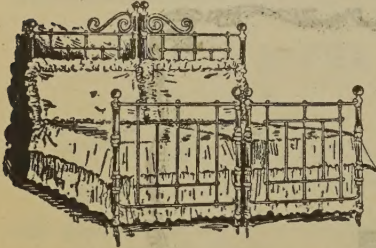
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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 22 February: 1900

Richest Gifts.

"Richest gifts are those we make;
Dearer than the love we take,
That we give for love's own sake.
Hands that ope but to receive
Empty close: they only live
Richly who can richly give."

The New York Observer says that the Rev. Arthur H. Smith is one of the best informed missionaries in China, and that no one can claim to have a thorough knowledge of missionary life in that empire who has not read his books.

Central Music Hall, Chicago, is not large enough to accommodate the crowds of people who go every Sunday morning to listen to the preaching of Dr. Gunsaulus. Dr. Gunsaulus preaches the gospel, and the people want the good tidings as much to-day as in the past. Nothing else satisfies.

In the news columns of a church paper a little church reports itself as "never happier than when giving to foreign missions." That great happiness should come in this way is quite natural. The Master said, "Go ye and disciple all nations." And he said in that connection, to those who should go, "I am with you alway." They who give money do not go in person, but they go in heart.

The color line was drawn last week away up in Central Indiana. Booker T. Washington went to Anderson to address the Indiana Republican League Clubs and was refused a room in a leading hotel. Later, a barber at the Union Railway station in Indianapolis refused to shave him. The hotel man and barber may have been descendants of some of those who tried, in 1861, to lead Indiana out of the Union, but whose efforts were unsuccessful because of prompt and heroic action of Oliver Perry Morton and others.

Congregationalists in San Francisco and vicinity are to have the pleasure of hearing Professor G. F. Wright of Oberlin Theological Seminary. He arrived this week on his way to the Orient. He will in all probability spend Sunday at Saratoga with Rev. and Mrs. E. S. Williams, and occupy the Saratoga pulpit. Monday, at eleven, he will speak at the meeting of the ministers at Congregational headquarters on the subject, "Evolution as a Fad in Science and Theology." That evening he is to be the speaker at the Congregational Club meeting in the First church of Oakland. His subject at that time will be "The Relation of Man to the Glacial Age." Professor Wright's glacial studies have made him an authority along this line. Next Monday will accordingly be an eventful day in Congregational circles about San Francisco bay.

The comic valentine has again gotten in its mean and deadly work. We have read of but one death resulting therefrom. In the East a son shot his father who assaulted his mother because he thought that she had sent him one of those detestable February missives. In defending his mother from the assault the young man killed his father. Here in California several dozen comic valentines could be bought for a nickel, and in many homes the children were allowed to purchase them without limit. They were carried around to the houses by night, and no one can tell the wounds that were given both unintentionally and intentionally. When the neighbors' children stick such hideous pictures under a man's door there must come the question, "Are they meant to sting?" Even though there may be every reason for the belief that they are not so intended, yet there are very few who care to receive them. Parents ought not to allow their children to distribute any such caricatures. And none should be guilty of sending them to others through the mail.

Giving and Living.

There died a few days ago in a charity ward in a Chicago hospital a man in the linings of whose clothes five thousand dollars in currency and bonds were found. Before going to the hospital in his last sickness he patronized for a long time a very cheap hotel, and was never known by anyone to spend a cent when he could avoid it. He was at least sixty years old, and had of course enough money to have given him a comfortable living the rest of his days, even if his life had been considerably prolonged. But he was a miser. His money was of the worthless kind, for it wasn't allowed to do himself or anybody else any good. And when at last he needed that care which only money could command he sought it at the public expense, still hoarding that which his disposition had made utterly valueless to him.

We do not need to look far to find men who in many particulars are like unto this Chicago miser. They do not sew their money up in the linings of their clothes, but they prize it so highly and hoard it so carefully that they fail to make it accomplish for themselves and others what it ought to accomplish. When Midas, the old Phrygian king, had secured the favor he asked of the gods, and everything that he touched turned to gold, he was in condition scarcely more pitiable than men and women everywhere to-day. The money piles up all about them, but an excessively developed acquisitiveness makes it impossible for them to use it for their own best interests and the interests of others. One who recognized the responsibility of money once said, "The money belongs to God, let me give it back to him." And he was wont also to say, "Whatever I give in good works, it all comes back again." That man made a fortune, gave away a fortune, and left a fortune. God is a sure paymaster. He does not always pay in money, but he pays. "Silver and gold have I none," said Peter, "but such as I have give I unto thee." And the gift which he gave to the lame man there at the Beautiful Gate of the temple was better far than silver or gold. Sometimes God does not have silver or gold to give because it is not best at those times that silver or gold should be given. But no good act is unnoticed by him, and whatever men and women give, silver or gold, kind word or helpful act, it all comes back to them again.

What a beautiful illustration there was of this truth in the life of Edward Kimball, who was instrumental in D. L. Moody's conversion! When, many years after his conversion, the great evangelist was conducting one of his successful meetings in Chicago, it was given to him to lead a son of Edward Kimball to Christ, and some years later in Brooklyn a daughter of this man to whom he owed so much was converted under his preaching. Here was fulfillment indeed of the words of Christ: "Give and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give into your bosom."

"Living is giving, and giving is living." Always he who seeks to save his life loses it, and he who gives it saves it. Service exalts and crowns, both in man's sight and God's sight, because it is only in and through service that real, enduring manhood and womanhood come. God stands ever ready to claim as his beloved son or daughter every one of his children by creation, and to pour out upon them his richest, fullest blessing; but many shut themselves out from such joy, because they will not give themselves fully to him and to that ministry to which he calls each and all. Like the miser they hoard God's gifts. And so it is not only impossible for him to give them more—real gifts—but that which they already have serves only to shrivel their souls—to dwarf their manhood or womanhood.

The Trinity—a Need and a Satisfaction.

Two points emerged with especial clearness from a recent theological discussion—the immense importance of the doctrine of the Trinity in the scheme of redemption, and the extreme difficulty of its theological statement.

It has not always been happily presented. No doctrine, indeed, has suffered more at the hands of friends from faulty definition and methods of defense; none has been subjected to grosser misrepresentation and more pitiless scorn by its enemies. Yet in spite of both it has persistently maintained its hold upon Christian thought. The church, from the beginning, has been in substantial accord at this point.

Several causes have operated to embarrass its acceptance as a theological dogma. It has, e. g., often been treated as a conception of the speculative reason, whereas it is distinctively

a revealed truth, scriptural and practical, reached through faith, not metaphysics. Or, it has been surrounded by a cloud of mysticism, by which the "mystery of godliness" has been obscured. Again, it has been discussed out of place, as among the foundations of faith, instead of their glorious crown, a doctrine of redemption in its complete form. It belongs, indeed, primarily to Biblical theology, and needs to be studied progressively in the light of advancing grace. One could wish that its scientific statement had been often left in acknowledged indefiniteness, with no attempt to formulate it into the extra-biblical doctrine of the Trinity. The Father is God, the Son is God, the Holy Spirit is God, and there is only one God. So far the Scripture, and so far divine authority. The statement is doubtless scientifically unsatisfactory; it leaves much to be filled out by minds illumined and controlled by "the mind of Christ." But how much further can one go in laying down a rule of faith? Blinded by excess of light, are not our soaring thoughts often glad to come back to this secure retreat, and, in the words of the ancient confession, protest: "I believe in God the Father Almighty, and in Jesus Christ his only Son, our Lord, and in the Holy Ghost," "to whom be glory in the Church by Christ Jesus world without end."

Success in any study is largely dependent upon a right point of view. For the study of God's tri-unity—this is that of "the sinner Jesus came to call." Out and up from the chilling gloom of a world dead through trespasses and sins, without hope or God, its recovery hedged about with obstacles apparently insurmountable, difficulties which have baffled the wisdom of sages in every period of human history, we look to mark how the most formidable have yielded before the advance of omnipotent love. Out of varied experiences, through succeeding ages, souls "panting for God" have thus developed the conception of one august personality, behind and above phenomena, almighty, all wise, all good, the living and the true; a conception this, continually enlarged through benignant providences and ties of kindred, and enriched with the elements of paternal love and care. So the foundation was laid for the Christian doctrine of divine fatherhood.

And when the fullness of time was come, all these foregleams of the truth were con-

centrated into sevenfold splendor at the personal appearance of Jesus Christ in the flesh. Fatherhood was completed by him, and glorified in Sonship. In the life and teaching of Jesus, God and his world were brought nearer together than human thought had ever conceived. God was his Father. Back of all phenomena there was indeed the unsolved mystery of divinity. But its practical significance was clear. He came not hither on an unauthorized mission. The Father sent him, appointed his service, directed every step of his progress and sustained him in every event of life. His whole course was an unveiling of the Father, and equally of the Father's solemn testimony to him as the only begotten Son. He manifested the wisdom, he spake the word, he did the works, he exercised the authority of the Father. His life, like the Father's, was self-derived and independent. His joyous intercourse with the Father had as its other side the Father's joyous intercourse with his beloved Son. His love for man, his grief over human sin, his sympathy with human sorrow, his devotion to human needs, his sacrifice for human redemption, all were but the visible manifestation of the love, and grief, and sympathy, and sacrificial devotion, of his Father. He and the Father were one. His Father is our Father, too, his atonement the prodigal's home-coming; and so he taught us to pray and to live with God.

But a transcendent God, i. e., a God separated from his universe by an impassable chasm, however narrow, is not he for whom our hearts cry out, no matter what his glorious attributes. It is a God immanent as well as transcendent who alone can satisfy souls made in his image; one who shall take up our broken lives and fill them with his own divine fullness, shall work in us to will and to do, making us thus partners of the divine nature, and raising us to the unutterable blessedness of fellowship with the Father and with his Son Jesus Christ. That is the significance of our Savior's promise of the Spirit of truth and life, to abide in and dwell with us.

The circle of human need and of divine grace is complete. The substantial if not the formal trinity is here; demonstrated by successive appeals to life, revealed in all gracious and blissful activities. The distinctions disclosed are not additional difficulties, they are aids in man's approach to God, helps to a firm

and intelligent grasp upon the central fact of redemption through the blood of Christ. To be ignorant of them must involve for anyone an unspeakable loss. To fully accept them is life eternal. And so, as if to secure us in perpetual remembrance of them, our great Teacher fixes them in symbol, bidding his ministers to baptize believers "into the name of the Father, and of the Son, and of the Holy Ghost." Again and again, moreover, as we retire from our solemn meetings, it is with the music of the authoritative benediction filling our souls with rapture: "The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost be with you all."

Those distinctions and that unity cannot be explained. Only this we know, that through the incarnate Son sinful man has access by the Spirit unto the Father. On that assurance all may rest. It is a blessing to be enjoyed, not a problem to be solved. No created mind can compass the mystery; any penitent child may joyously enter into the blessing.

Notes.

Dr. and Mrs. H. T. Whitney, American Board missionaries, for some months on vacation in this country, are now at Santa Cruz. They spent several weeks at Pacific Grove.

Plymouth church, Brooklyn, has arranged to pay the salary of the Rev. Arthur H. Smith, working under the American Board in China. On a recent Sunday more than enough was subscribed for the first year's salary.

The Illinois Central railroad has established at Portland a cotton agency, to meet the demand for cotton in the Orient. The Central reaches down into the cotton regions of the South and is anticipating some good hauls because of the rapidly increasing cotton trade across the Pacific.

The Methodist pastor at Skagway, Alaska, isn't posted. He says: "Cape Nome will have 20,000 people at least in the spring, and no church or preacher save an Episcopal priest." Perhaps the Rev. L. L. Wirt has turned into a gold digger and the M. E. pastor at Skagway has been informed by wireless telegraphy.

Brooklyn, New York, seeks lower priced gas by legislative enactment. A measure now before the Legislature fixes it at seventy-five cents per thousand cubic feet. San Francisco people pay more than twice that. Will the new company reduce the rate? The question can be better answered a few months later.

Rev. S. R. Yarrow has found it necessary,

in order that he may regain his health, to resign as pastor at Mill Valley and Sausalito. He will go for awhile to Providence, R. I., to his father's home, and later to England. Mrs. Yarrow expects to make her home during his absence with her brother, Mr. Burton M. Palmer, who has accepted the call from the church at Benicia.

Rev. W. H. Scudder, formerly pastor of Plymouth church in this city, more recently of the First church of Tacoma, has entered the Anti-Saloon League work in California. He will have charge of the Sacramento district. The League has a fine corps of workers and speakers in California, and it is evident that a lively campaign is to be conducted against the saloon.

The Rev. Raymond C. Brooks will close his labors with the church at Eugene, Oregon, Sunday, March 11th, and will begin his pastorate in Pilgrim church, Oakland, on the 18th. As soon as Mr. Brooks felt that duty called him to the work in Oakland he began to lead the church at Eugene in the search for some one to take his place, so that the work there might suffer but little interruption. Some days ago it was thought that they were on the track of the right man for the place.

Every one knows or has heard of Rev. W. G. Puddefoot, the forceful, eloquent Beecher of the West, who can speak more words in a minute, make people laugh harder and think more than any other man in the same time. Mr. Puddefoot began his ministry as a home missionary amid the stumps and mines of Michigan. He has been in the missionary work ever since. A letter just received from him states that he is to be on the Coast in April and May, visiting Washington, Oregon and California. He will be in this district for a week, and our churches in the different associations will have an opportunity of hearing him.

The Chicago, Burlington and Quincy Railroad Company, which now has its line to Billings, Montana, has made traffic arrangements with the Northern Pacific, and after May 1st will run through trains from St. Louis, and perhaps from Chicago, to Puget Sound points. The railroad companies are far-sighted enough to see where business is to be developed, and they are ever planning to be on hand for it. The Burlington says, in a recent circular: "The eyes of America are now turned upon the Orient, and its acquisition of possessions in that direction has stimulated the attention of thousands of people to the vast trade upon which we are entering, not only with our new possessions, but with the densely populated countries of the Orient, which are now becoming customers for our surplus wheat and flour; and Western Washington being the natural outlet of this export trade will witness a

steady growth and expansion, which will ultimately place its ports upon an equal footing with those of the Atlantic seaboard." The circular from which this quotation is made is especially pleasing, doubtless, to Puget Sound people, for it speaks of a time when great seaports will be upbuilt there. It is significant, in general, as showing how attention is all the time centering on the Pacific Coast, as destined to be, in the near future, as important, commercially, as the Atlantic. The pushing of the Santa Fe rapidly toward San Francisco, and the movement in the East for the construction of another road from Salt Lake to San Francisco shows the recognition the metropolis of the Pacific Coast is receiving at this time when so much is expected from the changes and advances in the Orient.

Among the Churches.

The First Presbyterian church of Pasadena plans to wipe out its debt.

Twenty-four million people attend church in the United States every Sunday.

A Philadelphia church held a Decision Day in its Sunday-school and 220 cards were signed.

Eliot Congregational church, Newton, Mass., reached \$31,729 in its benevolences last year.

An Alaskan missionary writes: "There are plenty of white men and women here to be Christianized."

St. Bartholomew's Protestant Episcopal parish in New York expended in its work last year \$208,242.03.

Broadway Tabernacle, New York, has the best attended prayer-meetings it has had for a quarter of a century.

The Immanuel Presbyterian church of Los Angeles now has 1,341 members. It paid recently a \$4,000 debt on its building.

President Barrows says that the attempt to conquer China and Japan with seventeen kinds of Christianity is foolish and unchristian.

In the United States there is one church for every 387 people. Boston has one for every 1,600; Minneapolis one for every 1,054.

The rector of St. Mark's church, Seattle, was invited recently to preach in the Jewish synagogue. He accepted, and had an interesting service.

On the occasion of his eightieth birthday, Dr. Martineau said: "I have so many friends in both worlds that I know not whether to wish to stay or depart."

The Episcopalians are working to bring a large number of people to California next year, when their General Convention is to be held in San Francisco.

The Carr's-lane Congregational church of Birmingham, England, has a Thursday evening service, with an attendance regularly of not less than 500 persons.

A Los Angeles correspondent of the Philadelphia Presbyterian states that the great need of Occidental College is an endowment, and that California Presbyterians are, as a rule, very wealthy.

A writer in the Religious Telescope advises young preachers to study some of the good old commentaries, such as Henry's, Scott's, and Clark's, and says, "Do not be frightened at the fathers."

The New York Presbytery, by a vote of 77 to 39, quashed the indictments against Professor McGiffert. It is thought that the minority will appeal the case to the General Assembly in May.

New York City has 1,003 churches—one for every 2,468 people. These churches and their auxiliary buildings, placed side by side, would reach a distance of twenty miles. The value of the property is \$67,516,573.

A Southern California correspondent of an Eastern paper says that Central Presbyterian church, Los Angeles, was "much disappointed in the refusal of Dr. E. S. Chapman to accept its call, after holding it so long."

The Broadway Tabernacle Tidings says: "Congregationalism ought to have a strong and well-equipped church on the west side, and we rejoice in the prospect of the Manhattan church being able to exchange a rented hall for a church edifice of its own."

"The city that is sometime to be the greatest in the world now has the finest church organ in the world." So said Clarence Eddy during his recent visit here. It is in St. Ignatius church. He has found no other so beautiful in mechanism and so responsive to the touch.

California's newly-elected United States Senator is a Presbyterian. But the first church building he helped to erect in his home town in Ventura county was for the Methodists. He contributed one-half of the building fund. Next he aided the Baptists to build. When the time came for a Presbyterian church building he was of course chief contributor for that. It seems that Mr. Bard is first a Christian, and then a Presbyterian.

A Congregational church in England has provision for honorary deacons. When any deacon has held the office for a period not less than ten years, and has arrived at the age of sixty-five, he is henceforth considered a life member of the diaconate and has equal rights with the other members. Some one asks, Why honorary deacons? and says: "I can understand a church electing one who has enjoyed the confidence of his fellow-members and

served on the diaconate for a long period to be a life deacon; but I think the term honorary deacon misleading. One of our great needs as churches is active members and active deacons."

President Lyon of the Alameda County Christian Endeavor Union gives the Endeavorers a little advice as to church attendance. He says that some pastors criticise the Endeavor movement, and say that it takes the young people from the church work. He would not have it so, and says: "I am an enthusiastic Endeavorer, as you all know, but if I cannot attend both Endeavor meeting and church, I let the former go. We must remember that we are members of the church first; that the Endeavor Society is not a separate body, but part of it—an organized part banded together for better work. I am glad that our county statistics show that out of 1768 members reported, 1,100 attend Sunday evening church service in their own church, or about sixty per cent. If the rest of the church membership would attend as well, we should have to build larger churches very soon.

Pacific Coast Congregational Congress.

A prospectus of the above has been issued and from it it is learned that the time proposed is May 17th to 22d, and meetings to be held for three days in the First church of San Francisco, and on the following Monday and Tuesday in the First church of Oakland. On Sunday there will be Congress sermons in the First churches of the four cities about the Bay, the speakers to be representative clergymen from various parts of the Coast.

The proposed representation is two delegates at large from each local association of ten churches, with one additional delegate for every additional ten, or fraction of ten churches, in an association. Also two delegates from every church outside of Northern California. So far as possible any visitors from outside of Northern California, properly accredited as members of Congregational churches, will be furnished entertainment. Topics of discussion will be such as the following: "Pacific Coast Problems," "Congregationalism on the Pacific Coast," "Pacific Slope Home Missionary Field," "Forms of Church Life for the Coming Century," "The Gospel of the Kingdom," "Christian Education," "Relation of the Church to the Social Movements of the Day," and the "Relation of the Church to the Young."

Much depends upon the interest awakened in the various communities represented by this large district. If assurance comes of a fair attendance from all parts of the Coast, the committee will feel warranted in pushing the matter to its utmost, and to this end it is especially requested that pastors and churches in various localities will take the matter under advisement, and will see if some provision can-

not be made for such a representation as the occasion seems to demand. It will greatly facilitate the movement, if from various sections letters could be sent to the Rev. J. K. McLean, Pacific Theological Seminary, intimating the feeling of the friends, and assuring him, if possible, just how many may be expected from the various parts of the Coast.

Hearty co-operation within the next few weeks is vitally essential to insure success. Will the Congregationalists of the Coast make clear their purposes as to the assembling of the Congress?

Anniversary at Tulare.

Sunday was a red-letter day in the history of the church at Tulare. There was, first of all, a celebration of the twenty-fifth anniversary of the founding of the church. An historical address was given by the pastor, Rev. E. D. Weage, setting forth the origin of the enterprise and showing much of the self-sacrifice involved on the part of Rev. A. L. Rankin and his family, in the early days of the movement. Pleasant mention was also made of other pastors. In the afternoon, a congregation numbering about 300 assembled for the dedicatory services. Our Tulare friends, as may be known, lost their edifice several months since; fortunately, there was \$1,700 insurance thereon, and this, with \$1,600 raised since, has enabled them to build a beautiful structure, ample in all its accommodations for the present work. The money raised has been almost entirely among families represented in the congregation, and very little appeal has been made to the outside.

On the day of the dedication, a small balance was necessary—something less than \$100—and there was a very liberal response, so that the pastor and people feel that they can go forward in their work with all obligations provided for.

The sermon of the afternoon was preached by the Rev. H. H. Wikoff, from the text Psalm cxxii: 1.

Owing to the fact that the fixtures for lighting the building had not arrived from Chicago, no services were held in the evening, but by the courtesy of the Methodist pastor and his flock, an invitation was extended to hold services with the latter, and the Rev. L. M. Walters of Fresno, who came to express his fellowship with this neighboring church, was invited to occupy the pulpit. A very carefully prepared and thoughtful sermon was delivered upon the text, "Occupy till I come." It was listened to very attentively and the impression made that we have a great heritage, and must, in all faithfulness, do the work which our Lord has placed in our hands.

Pastor Weage and his flock, though having lost in recent months some of their staunchest supporters, have great reason to "thank God and take courage."

The Transformation of New England.

Rev. E. Lyman Hood, Ph.D.

"And the children of Israel dwelt among the Canaanite's, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites." (Judges iii: 5.)

"In politics, he was a staunch patriot; in religion, he was a Congregationalist." In the above terse words McMasters, in his popular "History of the United States," sums up the character of the typical New Englander of the last century. The portrait was true then; it is not now.

In the closing year of the greatest of all the centuries, it is natural that the historic spirit should be quickened. The inductive method of thought, the best gift of modern science to this progressive age, is being zealously applied with profit to all human affairs. History has taken on new values. The historian is everywhere given a respectful hearing. The student of church history is no longer the mere chronicler or simple annalist, mechanically marking the rise and fall of factions and sects. Not the bulls of popes, the declarations of councils, or the elaboration of creeds, but the development of the moral and spiritual life of the people engages his thought. Retrospection is still necessary to prophecy; nevertheless he must interpret the past in the light of the present. To-day is the yard-stick with which the trained historian measures the centuries.

So long as our country endures must the Puritan of early New England remain a subject of intense and vital interest. Some writers hold he blessed the world more in politics than in religion. He was the first to establish all political rights, obligations and duties on the enlightened conscience of religious faith. He conceived of citizenship as one of the primal responsibilities of the Christian believer. De Tocqueville long ago observed that "Puritanism is not merely a religious doctrine, but a Republican and Democratic theory." The compact signed by the forty men in the Mayflower, November 21, 1620, has never been repeated. True, the Puritan discovered no continents; but he accomplished a more difficult task, namely, he founded enduring commonwealths.

The New Englander of the past stands upon the canvass of criticism a somber, ungraceful figure, with hard, solemn face, plain dress and closely cropped hair. He was conservative in his thinking and confirmed in his habits. He moved slowly, but with invincible determination. His speech lacked spontaneity, but it was Scriptural and uttered in a nasal tone. Cold, austere and serious by nature, few loved him, yet all respected him. Compared with the men of other lands of his day, the Puritan stands out the peer of them all. He overcame, not by tact, but by character; he conquered, not by talent, but by character; he tri-

umphed, not by genius, but by character.

Having crossed stormy seas to establish a free government, it is not strange that he loved it. Liberty, civil and religious, he fostered. The Puritan cherished the home and the family; he exalted woman to a place she had never occupied before. He was not an unhappy man, though he eschewed pleasure and luxury. In the practice of heroic virtues, the pursuit of abiding truth and the worship of God, he found his chiefest joy.

Eloquently did Macaulay write in his matchless essay on Milton: "They (the Puritans) recognized no title to superiority, but the favor of God, and confident of that favor, they despised the accomplishments and dignities of the world. If they were unacquainted with the works of philosophers and of arts, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were written in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems were crowns of glory that should never fade away."

We must not dwell longer on the past, however interesting the theme; the present alone is with us. But is the Puritan dead? Have John Eddicott, John Winthrop, Richard Saltonstall, Thomas Hooker, John Cotton and Richard Mather no successors? True, the priceless legacy of the early Fathers has been inherited by the sons of to-day. But no one would deny that the typical New Englander of the year 1900 is a very different type of man from the Puritan of the last century.

Agriculture has given way to manufactures. Not the farm, but the factory, gives the stamp to New England. The body politic is no longer homogeneous, but composite. The migration of natives has brought peoples from all lands and climes. A well-known historian says, in speaking of the early days of New England: "For more than one hundred years they kept unmixed their own nationality. Even up to the time of the Revolution, it is probable that ninety-eight out of every hundred were Englishmen or their descendants."

How vastly different the present population is the last U. S. census shows. In 1890, in a population of 4,700,000, one-fourth, or 1,114,000, were of foreign birth. Since the above census was taken the current from the North has become a flood. A hundred years ago, the Abbe de la Poterie, an ex-chaplain of the French navy, gathered the hundred people who constituted the Roman Catholic population of the city of Boston and vicinity into a little chapel on School street, and said the first public mass in New England. The stream of Irish immigration did not begin until 1847; nevertheless, Boston is now controlled by the

sons of St. Patrick. This is also true of a number of the largest of New England cities.

Sir Wilfrid Laurier, Premier of Canada, said in Paris last year, "New England is on the way to become New France." Certain it is that the unprecedented immigration of French Canadians is one of the marked features of the present decade. More than 500,000 are now among its citizens, or one in every eight. Northern Maine is almost exclusively French. One-fifth of the inhabitants of the State do not speak English. In New Hampshire the percentage is even larger. In Massachusetts the French Catholics almost equal the Irish Romanists. In a few of the manufacturing towns and cities of New England the Frenchmen are almost in the majority. St. Johnsbury has 10,000; Manchester, 60,000; Woonsocket, 26,000; Fall River, 100,000.

Such figures as these are astounding. They indicate very radical social and religious changes. A few months ago, having some leisure for observation while visiting my old college home in New Haven, the transformation in the former quiet New England city could hardly be realized. The city has become a great manufacturing center; half its people are in the Roman church. Among its residents are 11,000 Italians, and an equal number of Jews, the latter mostly from Poland. It is a startling fact that in the former capital of Connecticut, long distinguished as the home of Yale University, an alarming proportion of her citizens do not use the English tongue, nor can they read and write in any language.

Statistics could be multiplied, but enough have been given to indicate the great changes which have already taken place, and others even more momentous are impending; for the tide of immigration increases each month and by the end of the present year promises to exceed all former figures. "God sifted a whole nation that he might send choice grain into the wilderness" for the planting of New England long ago. But, as the writer stood, a few days since, in New York City, in the Barge Office, through whose wide doors the great ocean liners send their living freight, and beheld the horde of the dirty and the illiterate from the crowded cities of Southern Europe, I felt they had been subjected to little sifting, in fact, not enough for the best interests of our country.

What effect is this transformation having on the Congregational churches of New England? What results will these radical changes, now going on, have in the future? They are questions which rise unbidden. And they make clear certain revelations of the annual statistics of our churches. Last year, in only one of the six New England States did the Young People's Society of Christian Endeav-

or make any gain. The net loss was over 5,000. In all of the States a loss in the Sunday-school membership was reported. The gain in church membership was 600, however.

Approximately, 1,500 churches, or about one-fourth the Congregational churches of the United States, are in New England. Four of the seven seminaries and seven colleges are within the bounds of the six States. To an observant pastor of any experience in the West certain characteristics of the New England parishes are soon apparent. The average age of church members is greater. The loss in membership by discipline is relatively less than in the West; but the proportion of deaths is considerably greater. Those put under the head "absent" are much more numerous; 39,762 being the number so designated, or two and one-half times the entire membership in California.

In benevolence, New England maintains her magnificent leadership. It should be remembered, however, that problems of her own are increasing and demanding solution. She who has so freely given through all the years to the upbuilding of the walls of Zion in the empires of the West must now give maternal heed to the calls which come from her own homes. There is foreign missionary work to be done in all the cities, and conditions we associate with the frontier of Montana or Arizona are to be found throughout the country districts. Not only is immigration constantly swelling the ranks of those whom (for lack of a better name) we call "foreigners," but the natural increase among the native born is only a little more than half what it is among the newcomers. The number of childless couples among the old New England families astonishes the visitor. Were the children of the Puritan to remain on the old homestead this diminishing increase would not be so fatal. The young man, however, leaves his parents, and strikes out for the great West. In his stead appears the French Canadian, the Irishman, or the Italian. Like God's people of old, pictured in the book of Judges, the children of Israel are surrounded by Philistines, who are rapidly possessing the country. Who knows how long it will be ere we hear the Macedonian cry out of our Congregational Zion from some modern Othniel who would deliver us from Chushan-rishathaim!

The early Puritans of New England were invaders. The red men disappeared before their advancing civilization, which felled the forest, plowed the field, established homes and built villages. Another invasion has come, in numbers many times greater than the former. The migration of peoples always signifies greater freedom. Liberty may mean license. Unless chaotic elements become assimilated in the body politic, natural antagonisms are magnified. The problem is there-

fore defined in the one word, *assimilation*.

What are the factors which enter into the solution. I name four—labor, the home, the school, the church. Prosperity is now widespread, and labor is abundant at good wages. The crucial time is when poor harvests are contemporaneous with commercial depression. When bread is lacking, no employment obtainable and families are turned into the street, the crisis comes. The most hopeful feature is the love of home. Statistics clearly prove these newcomers are home-builders. They are industrious and thrifty. A surprising number of the mansions of the "old New England families" are now possessed by them.

With our traditional view of New England in mind, it may seem extraordinary for the writer to say that in none of the Northern States of our land is the public school system so seriously threatened. Two antagonistic principles are struggling for the mastery. These invading hosts all come from a monarchical government, and are in an autocratic church. But New England was founded by Protestants. The political charters of its States are in harmony with Protestant views of law, liberty and citizenship. Protestantism, in its essence, is democratic. Roman Catholicism is monarchical. The former teaches that the institution exists for the citizen; the latter, that the individual exists for the State. Romanism and Republicanism seen irreconcilable. If they are, which one will ultimately surrender to the other?

In conclusion, it should be said, no portion of the United States is more prosperous. The "abandoned farm," which has been given so great publicity, is being taken up and tilled. Flocks graze on a thousand hills. Along the water courses spring up, as by magic, countless factories. Schools are manned by accomplished teachers, which have at command every device known to modern art and science. In no portion of America are the church buildings so beautiful and well furnished for effective work. The ministry is learned, earnest and devout. The gospel is preached with manifest power. Law is maintained and religion honored.

But, but, the question returns—What is New England to be one hundred years hence, if the present powerful transforming influences continue?

Let him who is a prophet speak?

Aquebogue, Long Island, N. Y., Feb. 5th.

Each member of a Christian church, says C. H. Spurgeon, should be a worker for Christ. Our Lord has never granted a dispensation to a single one of us—would any desire that he should? His vows are upon us all, without exception. Are we each obedient to his word, "Occupy till I come?" Are we putting out our talents to interest? If we are not doing so, we can never enter into rest.

A Preference, and What It Involves.

By Morgan P. Jones.

A preference, whatever be its nature, sustains a twofold relation to character. It is both a cause and a resultant of character. Here is a man who has two courses of life or action before him—one is right and the other is wrong; one is good and the other bad. If he chooses the wrong or bad course his character must suffer, and his further choice must be influenced by the corrupt element introduced into his character by his former choice. If, on the other hand, his preference favors the right or good course, his choice will tend to elevate his character, and this uplifting element will influence his further action. It goes without saying, therefore, that if a man chooses a wrong or bad course when it is in his power to choose a right or noble course, his preference is not complimentary to his character or judgment. A difference of birth or surroundings is not sufficient to account for the difference between the denizens of slumdom and members of respectable society. You will find in the slums men and women who were born in respectable homes, and whose early advantages were all that the heart could desire. But a preference for evil habits and companions introduced into their hearts and minds the elements which dragged them down to the depravity and misery of low life. There are many in every town, who, from the homes into which they were born, and the advantages they have had, might be expected to figure among the refined and religious people of the community; but you will never see them identified with the uplifting forces of the community. Their preference takes them to the haunts of vice and the dens of iniquity, rather than to the temple of honor and purity.

In their case the words of the Psalmist must be reversed. They say in actions, if not in words, "I had rather be on the threshold of the tents of wickedness than dwell in the house of God." That swine wallow in the mire, that certain birds prefer carrion to anything else is not a matter of surprise; but it would greatly surprise us to see a lamb in a wallow, or a dove feeding on carrion. Yet, in a mental or moral sense, a transformation as surprising as this would be, often takes place. When sin has once lodged in a man's preference, there is no accounting for his tastes and actions.

It is refreshing to find one man whose preference betokens spiritual refinement and pure devotion. In an age when all sorts of abnormal likes and dislikes are dominant, it does our hearts good to find love for and delight in God's house set forth in no equivocal terms. People sometimes write for effect. They believe one thing and advocate another. Not so the Psalmist. There is a genuine ring in his words. We know that he meant every word

that he said when he exclaimed, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." In many quarters to-day it is the popular thing for a man to publicly disclaim belief in any God, but here is a man who speaks of God as his God! There is no indefiniteness about him. He does not sit on the fence to see which side the multitude are on before he makes a choice. He is positive in his beliefs and positive in his convictions. Trust the man who makes the true and living God his God for soundness of morality as well as genuineness of religion. It is the man who does not claim God as his own that sits on the fence or crawls on his hands and knees.

If a man loves God well enough to express a sense of ownership in him before the whole world he will also love the house of his abode. He will not only see that it is made attractive and comfortable—a fit place in which to worship God—but he will also join in the worship as often as possible. There is no lodestone like love. Did you ever see a young man in love absent himself from the home of his loved one very long at a time? Did you ever see a lover of music miss a fine concert if he was able to attend it? Would the flimsy excuses given for non-attendance at church prevent people from attending a dance or a card party if their hearts were there? The person to whom every part of the sanctuary is dear because he loves God is not going to let any ordinary obstacle prevent him from church attendance. Nor does he ever attend church as a mere visitor or spectator, but as a participant. He is a child of God, and no one has a better right in his Father's house than he. Nor is he bored by the services. He comes to worship, and not to criticise or complain. It is a real pleasure to him to be in God's house and the pleasure is everlasting.

The Condition in India.

The Rev. J. E. Abbott sends us from New York a letter received from the Rev. Edward Fairbanks of India, from which we quote as follows:

"Here at Vadala and within three miles of us there are 8,000 persons on the relief works. It was only two weeks ago that there were less than 3,000. People are flocking to these camps by the hundreds. The overseer of the works told me Monday that he took on 900 that day, at the relief works here at Vadala. These facts alone will show that the stress is rapidly growing extreme.

"The condition of the people on the relief works is far beyond description. Three years ago at Sholapur at the end of the famine I saw less wretchedness and emaciation than I see here to-day, at the beginning of the famine. People have not recovered from the last fam-

ine. They have nothing in their houses to pawn but a few brass vessels that they have been able to buy since that famine. These brass dishes are now being pawned by those who come onto the relief works. It is their last resort to keep their bodies and souls together before they get relief from the government paymasters. The merchants here and in the near villages have cartloads on cartloads of brass dishes. There is great suffering from the cold in the nights of these winter days. The people are not only clothless, but almost ragless. The wretchedness is terrible. But still worse is the emaciation. Living skeletons in abundance are in evidence on every side. The village clerk tells me that many children are dying in the camp—too far gone to recover. Many men and women have also died here. The only reason given is lack of food. Last night a man died in the camp, who they say had not had anything to eat for three days.

"This famine is undoubtedly far more severe in these parts than that of '76 or that of '96. One of the worst features is the lack of water. Rivers usually flowing full at this time are dry beds of sand. Wells that have never failed before in the memory of any one living have not a drop of water in them. The well that waters our garden and has never failed since my father came here, almost forty-five years ago, is dry. The village well that was supposed to have a large living spring has nothing in it now. Our little town is, however, well off in the matter of water as compared with the most of the towns and villages in these parts.

"Government officers tell me that the Indian government looks with the greatest apprehensions on the famine. They already feel unable to cope with it, so great are its dimensions and proportions at the very opening, and without any doubt for nine months more the famine must rage.

"Undoubtedly private philanthropy must supply great help in this famine, far greater than in the last famine, if millions in these and other parts of India are to be saved from starvation."

About four million people are now on the relief works throughout India, and the number is rapidly increasing. The only way the government can keep the whole population from coming to the relief works is by giving the very minimum of wages. Mr. Abbott, who has been in India many years, knows from experience how terrible this famine is, and he says, "I trust many hearts may be moved to give."

The Rev. Walter Frear will forward from Congregational Headquarters in this city all moneys sent to him for this purpose.

Search others for their virtues, thyself for thy vices.—[Benjamin Franklin.]

Some Sabbath-School Successes and Failures.

By Myron Eells.

When Christ said to Peter, "Feed my lambs," he gave him a motto which has been properly used as a text for Sabbath-school work. This was in his last conversation, as far as recorded, with Peter. In the first one which we have, however, he said to Peter, "Follow me," and Peter had done so. These two go together, for those who feed the lambs must follow Christ.

ONE WHO DID NOT FOLLOW HIM.

A Sabbath-school missionary came to a place near me, and wished to organize a Sabbath-school. In the place was a single person—a man—who professed to be a Christian. During the day before the Sabbath-school was to be organized he heard such remarks that he was afraid that the whole affair was to be a burlesque, and hardly knew whether he wished to have anything to do with it. Still, he attended the meeting when it was organized. At the beginning of the meeting, while there seemed to be some uncertainty as to who was willing to serve as Superintendent, the missionary said: "It makes no difference to me whether a man is a Christian or not; a pirate could teach a Bible class with our books. I have had an infidel teach my Bible class." This rather disgusted the Christian man. The next step was to elect a Superintendent, and a man was chosen who, for nearly thirty years, had lived there, and was the most influential person there and State Senator; but he could swear as loudly as any one, never pretended to keep the Sabbath holy, had card playing often in his house, drank constantly, though seldom drunk, and for twenty-five or thirty years, with his wife, had owned and managed the only saloon in the place, though it had generally been rented to some other party.

The leading infidel was chosen. Bible class teacher and other officers were similar except that the Christian was chosen Assistant Superintendent, but declined to serve, on account of the way, things were going. The people were watching to see how long the Sabbath-school would live, most of them thinking that it would not last more than two or three weeks. During the week I was in the only store in the place, which was kept by a man who cared nothing about religion. The Superintendent was there purchasing some things. When done the merchant said, "Is that all you want?" "Yes," was the reply. "Are you sure that it is all?" was the next question. "Yes," said the Superintendent-elect; "except that I want you to come to Sunday-school next Sunday." "I can answer that very easily," said the Merchant. "I won't; I shall be somewhere else. The Superintendent went out, passing me as he went. He said quite loud to me, though it was intend-

ed for the merchant, "They talk about sending missionaries to the heathen, but there are some heathen in this country who need missionaries as much as in foreign lands." After he was gone, the merchant said to me, very dryly, "Is there not something in the Bible about the mote and the beam?"

Now for the result. That Sabbath-school never met after its organization. The man who had the key to the church was away Sabbath morning, and no one went. Before the next Sabbath he asked the Superintendent if he should open the church the next Sabbath, and received the reply to wait until he should be told to do so; and that was the last of the Sabbath-school. Bad as the people were in the place, and they had rather a hard name, yet the popular opinion was such that it really killed a Sabbath-school led by those who followed not Christ.

The leaders of a Sabbath-school should not follow Christ afar off. In a certain place near me was a Sabbath-school, which at last fell into the hands of a lady who was a professing Christian, and I think was a real Christian. She had, however, been brought up in England, where the ideas about dancing were different from those where I had been brought up, and she and her daughter attended balls. So did every one else in that place. It was popular, and very unpopular to say anything against the practice. After a time the Sabbath-school supplies ran low. It was up-hill business to get money for them. It was decided to have a dance and use the money thus obtained to buy the necessary supplies.

Before it was held a woman asked me what I thought about it. This woman was an out-and-out infidel, and noted for not always being choice in the use of her language. I replied that she knew my position on that subject, for I am known as something of a crank on that subject, but that, as I had no relation with the school, I had nothing to say in the matter. She said that she had been asked to go to the dance, but had refused, and added, "I think that when Christians get up a dance to keep up a Sabbath-school, we heathen had better stay at home."

The dance was held; she stayed at home; money enough was raised to get the supplies; but the Sunday-school did not live long enough to use up the money. It died, and no one has ever been able to resurrect it.

Sabbath-schools need those at the head of them, who from humble, sincere love to Christ, will do what they can, and not be jealous if some one else can do better. A Sabbath-school was organized near me. A fairly competent Superintendent was chosen. After a time she moved away, and the leadership fell upon another lady, who was a sincere, earnest Christian, and wanted it kept up, especially for her children's sake, but who was not

well educated. I have heard her read more than once and she could not pronounce correctly many of the common words in the Bible; but she did what she could. The better Superintendent moved back into the neighborhood, and the other willingly gave it up, without apparently one particle of jealousy. Again the better Superintendent moved away, and she took it up again. All the families in the settlement who had children moved out, but two, who were near each other. Each family had only three children. The settlement is far up in the mountains, where it rains probably over a hundred inches in each year. One day I saw some of the children, and I asked how the Sabbath-school was getting along. "We keep it up," was the reply. "One Sabbath we go to our neighbors, and the next Sabbath they come here, unless it rains very hard, and then we each have our Sabbath-school at home." How many there are who would say, if the Sabbath-school dwindled to six children and two teachers, that they would suspend it for the winter. More would say that if it rained so that neither family could go to each other's house, that then there would be no Sabbath-school. Not so with them, and it does not take a great gift of prophecy to say that, when at last, God shall render his opinion, he will say, "She hath done what she could."

At another settlement where I sometimes preach, a poor man started a Sabbath-school. It was a difficult neighborhood in which to keep it alive. Sometimes it languished; sometimes was suspended, and then began again. An abler man came to help, and it was resigned into his hands as Superintendent. It grew, and a small church was organized. A prayer-meeting was kept up, although they had preaching very irregularly—sometimes only once in two months. The first Superintendent told me the story of his early struggles and how another man had done better, without any apparent feeling of jealousy; and added, "I am so glad I did what little I did to begin with, as I see now the results in the enlarged Sabbath-school, the prayer-meeting and the church."

Union, Wash.

The Golden Rose.

It is the custom of the Pope of Rome each year to bless a rose made of gold and set with precious stones and to present it to some noted person. This occurs on the fourth Sunday in Lent. Some rather striking and peculiar occurrences have followed the receipt of the golden rose and the Pope's blessing. Among them are the following:

"The Pope sent the golden rose to Bomba, King of Naples, and in less than twelve months he lost his crown and kingdom. He sent his blessing to Francis Joseph, Emperor

of Austria, and in less than twelve months he was defeated at Sadowa, and lost his Venetian dominions. He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to the Empress Eugenie. In less than twelve months France was defeated by Protestant Germany. The Pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany and she became the greatest power on the continent. The Pope blessed the French showman, Boulanger, and in less than two weeks he had to flee to Germany for refuge. Maximilian was killed a short time after being blessed by the Pope as Emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The Pope neglected some official business in order to give his special blessing to an English steamer laden with Sisters of Charity for South America in 1870, and it never reached its destination. Every soul on board perished. The Empress of Brazil was blessed; she broke her leg three days afterward. The Spanish arms, the queen regent, and boy king have had his blessings many times. On the last occasion it was at the commencement of the Spanish-American war. Spain was miserably defeated, her navies sunk, her foreign possessions dropped from her grasp, and the once proud, leading State in Europe sank into insignificance; the remnants of her troops returned home ragged, miserable and sick. The Grand Bazaar de Charite in Paris on May 4, 1897, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames, and nearly 150 of the society ladies of Paris lost their lives." A string of coincidences more remarkable it would be difficult to find.

The power of being able to keep a household from fretting and complaining and from violent tempers; the power of being able to encourage, nourish and stimulate the freedom and growth of others—is gained from there having been built up in the minds of all in the house, as the first motive in life, the great Christian law—Christian because entirely human—"Think of others more than yourself, and of others' happiness more than of your own happiness." And of this law the best definition to remember is a word of St. Paul's, "In honor preferring one another." This is true courtesy. It is its very flower; it is the essence of Christ's teaching set to music in daily life. It will bring out all the good in others; it will bring out what is best in yourself; and it will make your home like very heaven.—[Stopford A. Brooke.

A Disjointed Confession.

By A. P. Reacher.

2. AN OLD-TIME DIARY.

I have often been puzzled to know why certain inclinations should work so powerfully and constantly in me, but I made a discovery recently when I un-atticed an old diary which bears the date of the early forties. It is a little book of three by five inches, with only eight pages of diary and one of cash account. There are two entries in January, two in March and two in December—all of the same year; an arrangement which is not at all mechanical, whatever a higher critic might conjecture. It is a witness to the frailty of the human family in the matter of diaries.

Let me quote a passage from each month. In January the following is written: "Now, what is my character as a Christian? Is it what God requires? Do I fear him? and why? Is it on the account of his punishments? or on account of his love? Do I love him and his Word? Have I made it my guide in prosperity and adversity? Do I love the people of God, love to assemble with them for the worship of him? Am I faithful to them, reproving in the spirit of meekness?" There the entry shades off into unintelligible pencil and stops before the sentence is finished. He meant to complete that, but forgot the rest, no doubt, when he again remembered the duty. In March is written: "One week ago to-day was communion, but my heart was not so full as at other times. To-day I feel a nearness to God, but not so near by one-half as I wish I did." In December, the day after Christmas day, is written: "Attended meeting this evening at the vestry. The spirit of the Lord appeared to affect some while I am as cold as ever. May the grace of God quicken us to duty and to a lively sense of our sins."

I have a profound interest in this diary which I cannot hope will be shared by the general reader. You will discover, as I did, that this man belonged to the Reachers. He was longing to be more and better; he examined himself, compared his religious affections week by week, to discover signs of progress, compared his spiritual enthusiasm with that of others, and prayed for grace to quicken him in duty and to a lively sense of his sins. He was only twenty when he wrote this, a good many years before his marriage, and when the children came, seven of them in all, and one by one four of them were laid under the sod, beautiful child-angels, he still prayed for grace to overcome in time of need. And when the angel of the Lord appeared, on a spring Sabbath morning, to call him home, while the people of God were assembled in the house of God

for his worship, he found him asleep and did not trouble to awake him, but opened his eyes on the glories that remain for them that love the Lord. The last letter that I ever received from him was like all the others in one thing—he signed himself, "Your unworthy father."

This little writing has more than a personal interest for me. It reminds me that the world is swinging back to the Old Testament thought of the solidarity of the race, and I am beginning to think that the spare fragment of truth that was in the old doctrine of the federal headship of Adam, found in the words of the New England primer, which have been the butt or jest and ridicule these many years.

"In Adam's fall
We sinned all."

Will at last have a chance to be believed. If you only knew me you would not deny my sonship. I have a diary which is very much like this, and I am tempted to burn it up for fear that my son may get hold of it some time. I mean to destroy it before I die. So did my father, I imagine. This is ghastly business—this splurging out one's soul in paper and muddy ink. But it has its uses if we will see into the inner meaning of it.

Now the writing of that old diary sounds strange to our modern ears. It is a voice out of another generation that is as far away from us as two centuries before was from it. It leads us to question whether we have brought up out of the past all the treasure that was in it. For example, compare the solicitude which marks his introspection. He is bent on saving his soul, and comes to the grace of God for that salvation. Young men of twenty to-day are not very much troubled about their soul's salvation, perhaps they are no more careless than young men have always been, but there is not the same quickening of the spiritual pulse—the belief that to save the soul requires all that is in the man—but a general conviction that salvation is obsolete, and what is required is the assertion of manhood, the cultivation of strength, so that we may take the kingdom by storm. It is not at all strange that the kingdom for which both strive is different in very essence according to the spirit of its acceptance. Both are kingdoms of righteousness, but one is righteousness by human will and achievement, and the other is righteousness by the grace of God.

And I am so much like my father that I cannot give up my dependence on God. As I grow older I feel that God is my all in all. Of late I have found refuge in that word "grace," and it has seemed like a home-coming. I am believing with greater firmness every day

that all that earth and all that heaven can do will not work salvation in me until my own manhood is added to the divine uplifting. The burden of sin is like the ship that stuck in the ways during the launching, and it waits for the added strength of a child's arm. And when I think it all over I desire it to be that way; I even pray God to leave to me that which my weakness will bear. I acknowledge my helplessness beside the weight, but I want to lift with him *as much as I am able*. If there is nothing in me that God would respect by calling into such service, what is there in me that is worth the saving? But I desire the grace of God to do the infinite share toward my salvation and progress in the divine life. "May the grace of God quicken us to duty and to a lively sense of our sins!"

Footsore and Weary.

A novel experience was mine to-day, which started a train of thought which will not be dismissed. In company with my daughter, we went to a delightful sandy beach along the beautiful Delaware for a bath. The tide was just right, the bathing refreshing and invigorating.

After half an hour had elapsed, and we were through, I suggested we return home, distant about a third of a mile from our bathing-place. My daughter Edith surprised me saying: "Papa, I have lost both of my slippers." And sure enough she had—had lost them in the water. I suggested she remain while I should go and get a pair of shoes for her. "No," said she, "I can walk in my stocking feet"; and we started. Our journey lay over two fields from which the hay had just been cut, and we had only gone a short distance when I turned around to find my child wincing as she tried to walk over the stubble. And then and there we stopped, and removing my shoes from my feet I gave them to my child, preferring to walk in my stocking feet and bear the bruises rather than have my loved child suffer. It was a rough walk, though we were in sight of our cosy home, which never looked more inviting and desirable. We reached home at last, and comfort and rest, receiving a cordial greeting as we related our experience.

Well, is this such a wonderful incident? No; but somehow I got to thinking of some of my fellow-pilgrims who have a hard road to travel. The stubble of sickness, of poverty, or ingratitude has been their portion for a long, long time. The briars have pierced their feet, aye, and their hearts. And when about to give up in despair, their feet bruised and bleeding, they heard a voice, saying: "Cast thy burden upon the Lord, and he will sustain thee;" and they took heart as Jesus took the shoes from his feet and gave them

to his weary child, suffering and bleeding and dying, that we, his children, might not die. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life."

One of the hymns we used to sing had a line which ran thus—

"Bearing my burden of woe,
Loving, yes, loving and suffering so."

And how the rough way becomes smooth, as we think that he knows all about us, and if our sorrow is not removed or mitigated, "My grace is sufficient."

Somehow love and suffering go together. The mother, the father, love their children so much because they have suffered so much for them. There is nothing too hard for love to do. The parent will even go upon the scaffold to comfort the wayward one about to be hanged. Love is the mightiest conqueror of the ages.

I desire to offer a measure of comfort to those who have had a hard struggle all their lives. In the strength of Christ and his victorious love for you, take courage. It may be that you are nearing home. Oh, be faithful a little longer. The crown will be brighter because of your suffering. You are almost home. The pearly gates are almost in sight—

"Oh, that beautiful land in my vision and dreams,
Its bright jasper walls I can see,
Till I fancy but thinly the veil intervenes
Between that fair city and me."

I expect to meet you there, brother, sister, in the land beyond the river, where our feet shall never tire, our eyes never shed the blinding tears, and our hearts never ache. There we shall see Jesus. In his presence there is fullness of joy. What an inheritance!—"incorruptible, undefiled and that fadeth not away"! Press on; I will meet you there. —[E. N. Baldwin.

In response to an invitation from the War Department, the International Committee of the Young Men's Christian Association has recently sent eight secretaries to work with the Army in the Philippines. They have carried with them on the transports books, papers, magazines, games, stationery and other things intended for the physical comfort of the Army, as well as organs, song books, Testaments and other matter for use in religious and social work.

By the organization of Regimental Young Men's Christian Associations, which undertake the arrangement of entertainments, literary and musical clubs, as well as religious services, the tedium of the long voyage is relieved and the secretaries enabled to become acquainted with the men and help them maintain the standard of morals which they had before enlisting.

Woman's Board of Missions for the Pacific.

President	Mrs. H. E. Jewett
	2511 Benvenue Avenue, Berkeley.
Treasurer.....	Mrs. S. M. Lodge
	1275 Sixth Avenue, Oakland.
Home Secretary.....	Mrs. C. B. Bradley
	2839 Durant Avenue, Berkeley.
Home Secretary.....	Mrs. W. J. Wilcox
	576 East Fourteenth street, Oakland.
Treasurer.....	Young Ladies' Branch
	Miss Grace Goodhue, 1722 Geary Street.

At the last monthly meeting of the Executive Committee of the W. B. M. P., held in the First church in Oakland, the following delegates to the Ecumenical Conference on Foreign Missions, to be held in New York, were appointed: Mrs. Day of Los Angeles and Mrs. Rader of San Francisco. It is hoped that Miss M. F. Williams, now in Albany, may also attend as a delegate. As noted last week, this Conference will be held from April 21st to May 1st.

At this same meeting of the Executive Committee Rev. H. E. Jewett told the ladies somewhat of his recent visit to the East, during which he met the Secretaries of the A. B. C. F. M., and discussed with Drs. Daniels, Smith and Barton the Forward Movement, as it affected the Woman's Boards. Those gentlemen expressed their appreciation of the work of the three Boards.

YOUNG LADIES' BRANCH.

The quarterly meeting of the Branch was held at Bethany church, San Francisco, Saturday afternoon, February 10th.

The meeting opened with the singing of two hymns, "Come Thou Fount of Every Blessing," and "Holy Spirit, Faithful Guide," followed by selections from Scripture on the subject of "Rewards for Faithful Service," and a prayer.

Two of the young ladies of Bethany church, Miss Rhoades and Miss Taubman, sang "Meek and Lowly" most acceptably.

The minutes of the previous meeting were read and approved. The treasurer reported \$134.50 in the treasury. Two letters from the foreign field were read by Miss Barker, one from Mrs. Baldwin of Broussa and the other from Mr. Perkins of India.

This was followed by a solo, "Just as I Am," by Miss Lamont, and then the speakers of the afternoon, Miss Lyons of the Peniel Mission at Port Said, Egypt, was introduced, and spoke about the Mohammedans, their manners and customs, as she knew about them. She said they are very much like the Chinese. They despise girl babies, and a little girl wife who gave birth to a girl baby was almost beaten to death by her husband, and was driven away with her baby to her mother's home. Another, who gave birth to twin girls, was

starved to death by her husband. The girls are married when quite young, and frequently are mothers at the age of eleven and twelve years. The Mohammedans pay great respect to the aged; the young girls, when they enter a room where there is an aged person, are required to kiss his or her hand in respect. The young men never smoke in the presence of an old person. The motto of these people is "Death before dishonor." A gipsy girl in Jerusalem, who spoke to a soldier, was poisoned by her father, who considered she had dishonored him and all her family by speaking to the soldier, who was of another faith than hers. Although these people are very ignorant and very superstitious they live very pure lives, and a girl is killed by her family before there is any dishonorable tale told about her. After her betrothal she is under the control of her parents, but after her marriage she belongs to her husband's family, especially to his mother. There is no law to compel a man to support his wife. If he wants to marry again he can give his wife a week's notice and then can divorce her, and turn her, with her children, out into the streets to shift for themselves. The woman who is the mother of a boy baby is the favorite wife and is treated with great respect. Miss Lyons told an interesting story about a little girl whom they took into their home from a very poor family. This little girl, whom they called Topsy, was very bright, quaint and interesting, and would go out on Sundays and gather other children into the Sunday-school, because she thought it would please Jesus. She early gave her heart to Jesus, saying, "I want to give my heart to Jesus right away."

The meeting closed with singing, "To-day the Savior Calls," and a prayer by Mrs. Tenny.

Reported by Miss Bufford, Secretary *pro tem*.

"I Have Promised."

It is said of Blucher, that when he was marching to help Wellington at Waterloo his troops faltered. "It can't be done," said they. "It must be done," was his answer. "I have promised to be there, do you hear? You would not have me break my word." He was at Waterloo to good purpose; he would not be hindered, for his promise was given.

We praise such faithfulness; we should think little of one who did not exhibit it. Shall the Lord God Almighty fail in his promise? No. He will move heaven and earth and shake the universe rather than be behindhand with his word. He seems to say: "It must be done. I have promised—promised, do you hear?" Sooner than his promise should fail he spared not his own Son.—[Christian Endeavor World.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Jesus Healing in Capernaum. (Mark i: 21-34.)

LESSON IX. March 4, 1900.

GOLDEN TEXT.—“*And he healed many that were sick.*” (Mark i: 34.)

Introduction.

Parallel passages: Matt. viii: 14-17; Luke iv: 31-37.

Place: Capernaum.

Time: Early in 28 A. D., and not long after the incident of the last lesson.

Since the last lesson: Rejected at Nazareth upon his return from Judea, our Lord “came down to Capernaum, a city of Galilee” (Luke iv: 31). The words “where he had been brought up” (Luke iv: 16) implies that Jesus had ceased to reside at Nazareth some time previous to this visit. The words of John (ii: 12) seem to imply that Capernaum became Jesus’ residence immediately after the first miracle at Cana.

One of the very first acts in our Lord’s ministry after settling down again at Capernaum, as the center of his operation, was to call to himself Peter and Andrew and James and John. It seems most likely that these men, who had been followers of Jesus and had gone with him to Judea, had either at the close of the Judean ministry or before that time returned to their old home and occupation. The plan upon which Jesus was to carry on his Galilean ministry demanded a body of workers in close association with himself. He designed now to gather to himself a body of followers. To this end he recalled to himself the above named four disciples. Thenceforth they were to continue with Jesus. From being fishmen they were henceforth to be “fishers of men.” Apparently without the slightest hesitation they turned their backs on their old life and occupation, and went forth to be with the Master. Throughout the remainder of his earthly career these four men stood in the closest relation to him.

Critical Notes.

V. 21. The call to the four disciples to follow Jesus was given at some point on the shore of the sea of Galilee. Following Jesus they proceeded into the city of Capernaum. How natural it was for him to enter the synagogue on the Sabbath! It was permissible for any one who desired to address the audiences in the synagogue. Such a privilege was not as likely to be abused then as now. As Jesus’ reputation was spreading, it was quite certain that any who recognized him would expect him to speak. There must have been a widespread desire to hear him, for the fame of his Judean ministry had preceded him into Galilee.

V. 22. There was something about not only

the manner but also the matter of Jesus’ teaching which profoundly affected his hearers. Matthew explicitly notes the fact that “he taught them as one having authority, and not as the Scribes.” He was to the manor born. The Scribes, who were expounders of the Scriptures, largely repeated the traditional interpretations. In his Sermon on the Mount Jesus plainly said, quoting the law of Moses, “Ye have heard that it was said... but I say unto you.” In such a way he claimed authority to speak. He was no perfunctory repeater of the opinions of others, for he gave forth his teaching on his own authority.

V. 23. As to the demoniacal possessions, Dr. Gilbert says: “We may say that it was antecedently probable that some extraordinary manifestation of Satan should accompany the extraordinary manifestation of God in Christ. Jesus came to destroy the works of Satan, and it was natural that Satan should make especial efforts to counteract the influence of Jesus.”

V. 24. Jesus’ work is regarded by the unclean spirits as an interference. They knew who he was and they likewise knew his mission on earth. The Holy One of God was the Messiah (Ps. xvi: 10; lxxxix: 18; Acts iii: 14, etc.).

V. 25. But Jesus did not wish to receive testimony from such a source. Hence his stern injunction that the unclean spirit should hold his peace, or “be muzzled.” With the same words Jesus addressed the tossing sea (Mark iv: 39). This injunction was coupled with a command to come out of the afflicted man.

V. 26. “He threw the man into a convulsion, in rage at being compelled to leave him and also with the desire to do him all the harm he could.” The demon could not disobey, but he could and did show his rage by his violence.

V. 27. Those who witnessed the event could not but be tremendously affected by the scene. Such a power was a new thing to them—a new doctrine. The cure evidently had been accomplished by the exercise of authority.

V. 28. Naturally a report of the affair soon spread through every part of the surrounding region. The event increased the excitement that was being occasioned by Jesus’ words and works.

V. 29. “Forthwith,” or “straightway,” or “immediately” are oft-repeated words of connection in Mark’s narrative. Coming out of the synagogue at the conclusion of the above event, Jesus entered the house of Simon and Andrew. This reference shows that this residence had been transferred from Bethsaida to Capernaum.

V. 30. In that home there was sickness. Peter’s mother-in-law had been prostrated by a great (Luke iv: 38) fever. Luke describes it as a physician of the time would do. “Anon”

is the same word in Greek as the "forthwith" (29) and "immediately" (28). Jesus' attention was called immediately to the case. Luke informs us that "they besought him for her."

V. 31. Going quickly to her bedside, he took her by the hand, and lifting her up cured her. As quick as a flash the burning fever ceased to rage through her system. Convalescents from fever are usually greatly reduced in strength and only gradually regain it again. But complete recovery took place immediately in this case, and she took up her household duties and ministered unto them.

Vs. 32-34: After having recounted these two miracles, Mark gives a brief summary of many other similar miracles. At the setting of the sun, i. e., after the Sabbath was past, the people brought in great numbers their sick ones. None of them were brought in vain, for the power was present with him to heal. The needs of the crowds could never surpass the ability of the Lord to minister to them. These verses give a vivid picture of how he "went about doing good, and healing all that were oppressed of the devil, for God was with him" (Acts x: 38).

Lesson Teaching in Scripture Language.

1. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 Jno. iii: 8).

2. "Himself took our infirmities and bore our diseases" (Matt. xiv: 17).

3. "And the whole multitude sought to touch him; for there went virtue out of him and healed them all" (Luke vii: 19).

Making Things Sunshiny.

Have you ever had your day suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? Do you remember, as a child, how excited you were because some one gave you a little present, and how you always had a feeling of admiration and affection—selfish, perhaps, but real—for that generous friend? You can do the same to-day for somebody. It is only a question of a little imagination, a little time and trouble. Think, before you finish this paragraph, "What can I do to-day to make some one happy?" Think *now!* Old persons, children, servants—even a bone for the dog or sugar for the bird! Why not?

"She doeth little kindnesses,
Which most leave undone or despise,
For naught that sets one heart at ease,
Or giveth happiness or peace,
Is low esteemed in her eyes."

—[S. S. Times.

Canadian Methodism has already raised \$593,663 of its Twentieth Century Thanksgiving fund.

Christian Endeavor Service.

By Rev. J. H. Goodell.

How God Pays Men. (Matt. xix: 30; xxx: 1-16.)

Topic for March 4th.

Will the craze for *pay* ever be driven out of the human heart? Will the time ever come with you and me when we will go on, glad to render service to our fellow-men or to God, without looking around the next minute to see the pay coming? When will our satisfaction in Christian experience cease to consist so much in looking forward to our entrance into heaven, as if it were an extra dividend which had been accumulating for years, and at last was declared; or, as if it were an endowment policy upon which we had been paying successive premiums for many years, until, after weary waiting, the endowment is paid over to us in a lump? One great perplexity in the merchant's life is his time, trouble and annoyance expended in the collection of his bills; one detriment in our Christian life is our anxiety to collect some sort of "pay" for our efforts in the service of God.

* * *

This would be one of the most helpful and inspiring meetings ever held, if, this week, we could kill, beyond the possibility of resurrection, this pay-system of Christian service. For although, in the limitations of human language, these terms are used which belong to the wage earning of our workaday life, they do not properly represent the relation of Christian labors and the results which come to the laborer. This is one of the instances where "the letter killeth." The thought-content of all teachings of Scripture is opposed to this idea of so much of something good from God in payment for so much of something good from us. The "bargain-counter" has no place in God's "Emporium."

* * *

Christian purposes and energies belong to a higher plane than can ever be reached by the pay-system. We can see that there are higher planes of life by noticing the ideal family life. We will consider that all families into which this paper enters are bound together by those priceless ties of love and tenderness and mutual helpfulness. The parents and children move about day after day full of attention and service towards each other, doing a hundred deeds each day, great or small, out of very gladness in smoothing the pathway of each other, and happy in the expenditure of every gift and possession in sharing whatever experiences life may bring. The pain of one is felt to be the pain of another; the tasks of one the tasks of all; and the joys of each belong to every other member. So the little band grows strong, contented, happy and

useful. Suppose you introduce the pay-system into that home? Let each begin to say to himself and to the family: "What pay am I to get for this patience; this act of kindness; this tax upon my time and strength and money?" What effect would it have to introduce that idea into the general and common conversation of that circle, about as we do into our prayer-meetings sometimes? How would this sound in the family sitting-room on an evening when a serious question was discussed? "Yes, it is very hard to be so kind to each other, but we shall get our reward by and by"; or, "It is as much as I can do sometimes, dear mother, to pay you so much attention, but then I know that, if all comes out as I expect, I will receive a good portion of your property!" The sweetmeat inducement may be a necessary accompaniment of infantile lack of development; but there is something wrong in the family where it has to be continued very long. It is a poor son or daughter who grows up with the idea of the pay-system in family life.

* * *

But it is even more obnoxious in the Christian family. It has no place there. God is our Father; he is not our employer. Jesus Christ is our elder Brother; he is not our overseer. "All ye are brethren." We are not "alienated from the *commonwealth* of Israel and strangers from the covenants of the promise." We are taught that, coming into the kingdom of God, we enter the *share-system*. We are partners with God and with each other in all that occurs in that kingdom. All things are ours; we are Christ's, and Christ is God's. When Peter asked Jesus a question about pay for leaving all and following him, the Master replied on the basis of the *share-system*; they should share in all that the kingdom would have, even to "persecutions" (cf. Mark x: 30.) It is a poor father who shares all the blessings of home and shirks all the trials of it. That is an unworthy son or daughter who appropriates all the comforts of the home but avoids its burdens and difficulties. The pay-system idea makes any Christian far less valuable in the family of God. God forbid! We know that the kingdom of God carries with it all that is high, holy, happy and eternal. We have entered it that we may share its experience and its destiny. We serve, we strive; we wait, we endure, not because God parcels out our wages, but for the kingdom of God's sake. The love that is here, and not the pay that is coming, is the impulse of our service. The Jesus we know, and not the heaven we shall see, is the larger satisfaction of our present life.

The man who walks with God will never be puzzled at what road to take.

The Free Churches of England.

Our Anglican friends have food for thought in the facts and figures brought before them at the Church Congress by Dr. Wace, who is well known as a brilliant leader writer for the *Times*. He showed the Congress that there is not that overwhelming preponderance of Anglicans over non-Anglicans which some vainly imagine. The membership of the Anglican Church in England and Wales is 1,920,140; of the non-Anglicans, 1,897,175. Anglican Sunday-school teachers number 206,271; non-Anglican 381,153. Anglican Sunday scholars 2,410,209; non-Anglicans, 3,284,963. The foreign statistics were still more favorable to non-Anglicans. Dr. Wace says there are 3,500,000 Anglican communicants in foreign lands, and over 17,000,000 non-Anglicans. The figures, Dr. Wace said, left little doubt of a great preponderance of the Free Churches in the English-speaking communities considered as a whole, and it was inevitable that that preponderance would make itself felt more and more in England.—[Indian Witness.

The Cleansing of Naaman.

I thank God that the New Testament comes after the Old, and that the words of Jesus light up for us that old-time story of Naaman the Syrian with great suggestiveness; that from the words of the Master we find that Naaman had a second "but" in his life. We were introduced to the first one in the Old Testament, and it was full of sadness. He was a great man with his master; he was honorable; he was rich—"but he was a leper"! Now Jesus says there were a great many lepers in Israel, and none of them were cleansed "but" Naaman. Naaman got into blessing. Naaman found a place where the leprosy passed absolutely out of his life. Sweetest word of all, it seems to me in that story—"his flesh came again as the flesh of a little child."—[Rev. G. Campbell Morgan.

The Master keeps the lips of his servants by so filling their hearts with his love that the outflow cannot be unloving; by so filling their thoughts that the utterance cannot be un-Christlike. There must be filling before there can be pouring out; and if there is filling, there must be pouring out, for He hath said, "Out of the abundance of the heart the mouth speaketh."—[Frances Ridley Havergal.

Try to make others better,
Try to make others glad,
The world has so much of sorrow,
So much that is hard and bad.
Love yourself last, my brothers,
Be gentle and kind and true,
True to yourself and others,
For God is true to you.

Home Circle.

"We Have Found Him."

BY ANNA BURRILL GIDDINGS.

In the dimly lighted ages,
When from poets and from sages,
Came there many a grand and lofty strain,
Ever through their inspiration,
Voiced by tongues of every nation,
Breathed a note of expectation,
Like the minor chord of some refrain.

E'en where learning's torch was lighted
Souls of men still walked benighted,
Vainly at the shrine of idols seeking aid.
Hearts of God's own people, burning
With desire, had long been yearning;
To the faithful word e'er turning
Where the glorious promise had been made.

List! those footfalls by the river!
Down to earth's deep heart, a quiver!
Instant message to the herald: "This is He!"
Hearts with sudden hope are swelling,
"Lead us, Rabbi, to thy dwelling.
We have found Him!" telling, telling
Other humble men from Galilee.

Thus the gladsome news is going,
Round this troubled earth 'tis flowing,
Setting many troubled hearts from bondage free.
Still in darkened places lying,
Souls without this word are dying!
For this great Deliverer crying,
Hasten! tell them "We have found him! come and see."

Where She Began.

BY EMMA GRAVES DIETRICK.

She was a Christian mother, and when her first born child lay in her arms she said reverently, "God's boy and mine," and a partnership was formed between God and the mother for the training and teaching the child. The mother resolved that he should never know when first he heard a prayer or knew of Jesus' love.

So every night after the little one had been made ready for bed the mother would kneel down, and, taking both tiny palms in one of hers, would gently place her other hand over baby's eyes and ask, in simple audible words, that the dear Lord who loved children would keep and bless her boy and help him to be good and true. By and by, when baby was strong enough to sit up, the mother would have him sit on the edge of the bed and lean his cheeks against hers—but always one hand covered his eyes while the other held his.

There came a time when the little frame was racked with agony. Mother and doctor and friends were seeking to save a little life. Not old enough to talk, he could not tell his pain, but after a while rest came, and the doctor said, "I think the worst is over, and if baby will go to sleep nature will do the rest." But the eyes kept opening with a restless look, and, the hands reaching out, mamma stooped over and said, "What does my darling want?" Instantly two tiny hands were put into hers, and, moving his head toward hers, the eyes closed.

A moment of silence followed, for the mother thought she could not pray with the doctor there. The blue eyes opened, the little hands nestled closer into hers, and the eager coo of the sweet baby voice broke the silence. "He wants something—do you know what it is?" asked the doctor. And the mother, remembering the partnership with God, knelt down and prayed the simple, brief sentences, and baby slept. With moistened eyes the doctor said, as he laid his hand on the mother's bowed head, "I wish every child could grow up that way."

Do you smile and say it was only a habit and had no reverent meaning to the child? True; but the boy grew into a habit of prayer, and the mother and son were forever bound together by a cord of love that extended that partnership till "God and we," as the boy put it, were working together.

Mothers, it is a blessed thing to be partners with God in the training of your children.—
[Christian Work.]

Twelve Mendi Proverbs.

1. If you engage a bad woman in a public dancing room to be your wife, you both are in danger of separation when you attend some other dance subsequently.

Meaning.—If you marry a divorced woman, take care you don't have to divorce her, too.

2. If you say you will save one from any trouble, do it entirely.

Meaning.—If you will save one from any distress, do it effectually, and not after a while, turn-out antagonistic to him by sinking him into it the deeper.

3. If you are drowning in the sea, drink enough of its water at once.

Meaning.—If you can't possibly remedy any danger to you, succumb by selling dear your life.

4. "Jookoo" brings "Jakkah"—here I quote Mendi words—

Meaning.—Tit for tat.—Evil be to him that evil thinks.

5. The lion does not growl for nothing—it is hungry.

Meaning.—The monster (as a rule) does not quarrel for nothing; some one provokes him.

6. A polygamist must have plenty of common sense to cope with the members of his harem.

Meaning.—One who has taken many responsibilities upon himself, must have sufficient tact and means to square up with the same.

7. You are not the alligator's brother after all your best swimming in the water by its side.

Meaning.—A foreigner is but a foreigner; say what you please, do what he may.

8. The small elephant has larger tusks.

Meaning.—"Great events hang on small things."

9. One cannot tell at times all that constitute one's make in life.

Meaning.—Wealth at times is made up of honest and dishonest means.

10. The frog thought there was no other sort of water in the world than the cold and comfortable one in which it was reared; but circumstances brought it about one day that he tumbled into boiling water. All frogs learned then a lesson from this sad but well-bought experience of their unfortunate companion; hence their significant, screeching noise near ponds and swamps at night, saying, "Water is more than one kind; (response) more than one, more than one."

Meaning.—The wealthy heir thinks there is nothing but happiness and prosperity in life; but when suddenly overtaken by adversity, he and his friends around are taught this useful lesson, viz., "Life is checked."

11. One finger does not pick out the louse or any other vermin on your head.

Meaning.—"Two are better than one."

12. If money brings love into the house, it will carry it back when it returns.

Meaning.—If we love for the sake of wealth, we shall hate when poverty peeps. — [The New Africa.

An Emergency Call.

The physician, like the soldier, must respond to the call of duty without always waiting to discover the why and wherefore. A doctor who is evidently the soul of devotion to his profession was recently put to the test and, much to his subsequent irritation, was not found wanting. It befell in this wise, according to the doctor's report:

One day last week I was sitting down to a most excellent dinner when I received a call from a little five-year-old girl whose father lives in the adjoining block. She was out of breath, but she managed to gasp out for me to come up to the house right away.

Thinking it must be something serious that should cause the little girl to be sent for me, I seized my medicine case and hurried off.

"Who is sick?" I asked, picking her up in my arms and carrying her, so that I might get along faster.

"Elizabeth," she answered.

"Is she very sick?" I asked.

"I think it is typhoid fever," she replied.

This gave me a scare and quickened my steps. We were not long in arriving at the house, and I was surprised that no one met us.

"This way," cried the little girl, seizing my hand.

Allowing myself to be led along, I soon found myself in a bedroom by the side of a doll's cradle, in which reposed a doll with a red rag tied round its throat.

I was dazed for a moment, and only came to

when I heard the little girl inquiring anxiously if I thought Elizabeth was going to die.

I assured her that she wasn't, and all that she needed was a spanking. I meant the little girl—not Elizabeth. But from what I heard as I came away, I am afraid that my advice was not understood and that Elizabeth got it.—[Youth's Companion.

Healthful Amusements.

The purpose of Jesus is the perfecting of my being. It follows, therefore, most clearly that my play must ever be recreative in character, and never destructive. Further, the complexity of human nature must be considered. Man is neither body, soul, nor spirit, separately. He is body, soul, and spirit, and between these different sides of his complex nature there is the closest and most subtle inter-relation, so that he cannot possibly do injury to either side without injuring himself as a whole. To destroy my physical power is to weaken my mental, and that is for to-day, at any rate, to limit the opportunity for the culture of the spiritual.

Any form of play, then, that injures my physical powers or dwarfs my mental vigor, or takes away my spiritual sense, is impossible for me as a disciple of Christ. That play, and that only, which recreates and so fits for larger service is legitimate. * * *. There are some forms of worldly amusement debasing and injurious in themselves, and some that are procured at the cost of the degradation and ruin of others. Against all these the disciple by word and life should be a constant protest. One of the surest ways to combat them, is to manifest in our lives the joyousness of discipleship, and that, in our power to play purely and perfectly, as surely in the light of the divine love as when we pray or preach.— [G. Campbell Morgan.

Let the Man Reform Before Marriage.

"A girl should never marry a man that she may reform him," writes Margaret Sangster, in the February *Ladies' Home Journal*. "If he is in need of reformation let him prove himself worthy by turning from evil and setting his face steadfastly and perseveringly to good before he asks a girl to surrender herself and her life to him. Nor should a girl be too impatient with father, mother and friends if they counsel delay in deciding a matter which is to influence her whole career and her lover's, when they, with clearer eyes than her own, perceive in him an unsuitability to her."

Mrs. Chat (nudging Mr. Chat, who snores with his mouth open): "William, you'd make less noise if you'd keep your mouth shut."

Mr Chat (only half awake): "So'd you."

Betrothal Prayer.

"Every good gift is from above."

We bow with rev'rent hearts,
Our thankfulness to own,
For meed of love, from each to each,
Thy gift to us thus shown.

We see Thy hand in this,
That comes to crown our days,
A lovely gift to make complete
The journey down life's ways.

As day by day we go
Thro' times of peace or pain,
With hands firmed clasped, and eyes upraised,
Oh! keep us Lord from stain.

From all that is untrue,
Or less than Thou would'st have,
Oh! lead us in Thy perfect way,
And keep, and bless, and save.

We would to others be
A help and friend, indeed,
And show to all that in our hearts
There dwells pure Gospel seed.

Help us to scatter freely 'round,
The words of Christ our Lord,
To tell to all, by word, and life,
The gift thou hold'st, our God.

And thus as slowly run life's sands,
And we the journey make,
With trustful, loyal, thankful hearts,
May we thy best gifts take.

—*W. and M. in New York Observer.*

Little Sponge City.

ANNIE HAMILTON DONNELL.

It was a big, soft, round sponge, but how Virginia didn't like it! She said it made her cross to see it up there on the shelf waiting to wash her face when it knew per-cisely well that she didn't like to have her face washed! Of course she didn't cry—Virginia was ten minutes of six years old—but she let her face get into wry twists and sometimes she groaned.

"Horrid old sponge! Take it away, mamma Nan, please!" she pleaded. "I'd rather you'd wash my face with the hose, I would, honest truly!"

That made mamma laugh, but she kept right on polishing the little, round, cross face. When it was all done she washed the sponge and squeezed out all the water.

"Now we'll have your story," she said, briskly. Virginia was in her little pink night-gown and the face-washing and the story were preliminaries to going to bed.

"Oh, yes'm, we will," murmured Virginia, contentedly, snuggling up to mamma in the big "cuddle-chair." That part of going to bed she liked!

"What you goin' to tell it about to-night, Mamma Nan?"

"This," and Mamma Nan held up the—
sponge!

"Why-ee!"

"Yes, my dear, I'm going to see if I can't

make my little scowly girl like this poor little sponge better."

"Well, but you can't, an' that's the honest truly truth, so you mustn't be disappointed, mamma."

Virginia nodded her head decidedly.

"Not if I say it used to be a little city down under the sea, and all these little tunnels through it were the streets the people lived on, and when they wanted their dinners or suppers all they had to do was to help themselves out of the water that filled the streets?"

"Mamma Nan-Stacy-Tuttle!"

Virginia unsnuggled and sat up very straight and astonished.

"Honest truly now?"

"Honest truly now!" laughed Mamma Nan. "If I tell you about that, can't I make you like the sponge a little?"

"If it's a city an' there's streets an' folks—yes'm, you can," Virginia said, promptly. "Now tell."

She reached out for the sponge and examined it curiously.

"They're funny streets," she murmured.

"And they were funny 'folks' that lived on them, dear—*such* funny folks! They hadn't any arms or legs or eyes, or even mouths! You wouldn't have known they were 'folks' at all. You'd have thought they were just a slippery, slimy mass—not a bit pretty or attractive."

"Why-ee!"

Virginia made a wry face just as if the sponge was washing it.

"But they were alive, and they lived in little Sponge City and hunted for their dinners in the watery streets. And there were other cities all around them under the sea, some of them a good deal more curious and beautiful than this one."

Mamma Nan stopped and looked down into the mystified little face.

"You see, dear," she added, "the little inhabitants of Sponge City were next to the very lowest forms of animal life, and really about all they could do was to eat their food in some queer, strange way—that was the extent of their education!"

Virginia smiled absently. She was turning the sponge over and over on her hand.

The little city is pretty if the folks weren't," she said. "I shall like it now, Mamma Nan. You may wash my face all over again as well's not."

And when Virginia went to bed she carried little empty Sponge City with her!

Heroic Deeds of Children.

Probably the most precocious hero on record is a tiny boy called Leonard Webber, aged five years, who several days ago received a certificate of honor from the Royal Humane Society for saving from drowning the life of

his little brother, aged three. The children were playing with some other children on the edge of a pond, when the younger Webber fell into the water. The others, frightened by the incident, took to their heels, but Leonard, without the slightest hesitation, plunged in and rescued his brother from a watery death. The youthful hero, who is a bright, intelligent youngster, seemed to think nothing of his brave feat, and there can be little doubt that he is of the stuff which has gone so far toward building up the mighty empire to which he belongs.

Quite as remarkable was the case which comes from a remote corner of Russia, where a boy of nine years actually possessed the temerity to tackle a great gaunt wolf that had assailed a tiny playmate as the latter was asleep. The rescuer seized an ax that chanced to be lying on the ground, where it had been left by a woodman, and gave battle to the wolf, who, finding himself thus attacked, promptly abandoned his murderous intentions and trotted off into the wood.

Russia has, indeed, been the scene of much youthful heroism. Some years ago, when a peasant woman was sitting with her daughter, aged about eight years, at supper, the curtains which divided the living room in which they sat from the adjoining bedroom caught fire through the explosion of a lamp. The mother sat dumbfounded, not knowing what to do, but her daughter, child as she was, possessed more presence of mind, for, seizing a knife, she climbed upon a chair, cut down the blazing curtains, and then smothered the flames with the hearth rug. In two minutes' time the fire, which might have developed into a veritable conflagration, was extinguished, and the whole business was carried out by the unaided pluck of a mite of eight.

Even burglars have found themselves worsted by children little more than babies, and in Nottingham, not long ago, a burly disciple of Bill Sykes was subdued and captured by the action of a schoolboy of twelve. The boy slept in a tiny room adjoining his father's apartment, and was awakened one December night by sounds of a struggle from the latter chamber. Without an instant's hesitation the child seized a poker, and, gliding on tip-toe into the room, found his father in the grip of a massive burglar, who was gradually choking him.

Quick as thought the boy hit the ruffian once, twice, and thrice upon the head, with the result that he loosened his grasp on the father's throat and fell to the floor, stunned and helpless. Ten minutes later he was on the way to the police station, under the guardianship of two stalwart constables, and it afterward transpired that he was a malefactor long wanted by the police for a series of daring burglaries.—[Philadelphia Times.

Brave Boys Make Brave Men.

More than eleven hundred years ago, when Germany was peopled with wild, fierce tribes, there grew in one part of the country a gigantic oak, which was dedicated to Thor, the god of Thunder. The pagans worshipped this tree, and at certain seasons held feasts beneath its branches in honor of the god.

Boniface, a brave and zealous missionary, who had long been trying to turn the people to the true God, determined to destroy the tree.

His intention becoming known, an angry multitude rushed to defend it, and Boniface found himself confronted by hundreds of fierce men and women, brandishing their weapons and threatening him with a terrible death if he persisted in his purpose.

Alone and fearless, trusting in his God, the missionary walked into their midst, and, axe in hand, levelled the first blow at the mighty trunk. The heathen, struck with amazement at his courage, looked on in silence. While they hesitated, a wonderful thing happened. All at once a great wind arose, the tempest seized upon the giant tree, already weakened by sturdy blows, and down it came, scattering the multitude right and left.

Boniface had little more trouble with those people, for they took this as a sign from heaven, and with one accord turned to the God whom Boniface worshipped.

By his one brave, determined act, Boniface won a whole tribe to God, but it was at the peril of his life. "In these days your life is not likely to be endangered by standing up for the right," says the *Children's Friend*, after relating this story, "but you may be chaffed, shunned and persecuted in many little ways by your companions. Many a brave soldier who has stood unflinchingly at the cannon's mouth, has not had the moral courage to stand firm in the cause of right when laughed at by his mates.

"We are told that when Coley Patterson was a boy at Eton, and captain of the cricket eleven, he was present one evening at a 'cricketing supper,' and one of the boys told a nasty, low story. Coley stood up before all his schoolfellows and said, 'If any more such stories are told in my presence, I resign my captaincy and leave the school.'

"His words took effect, and thus, by the influence of one boy the tone of the great public school was purified and raised. The brave schoolboy became the brave martyr Bishop, who laid down his life on an island in the far Pacific."—[Selected.

Dr. Theodore Cuyler, of Brooklyn, celebrated his seventy-eighth birthday last week. He is still vigorous, not near the "dead line." Few men preach or write more, fewer write or preach so well.

Church News.

Northern California.

Little Shasta.—The church voted to adopt the "Capen plan," from which the pastor, Rev. G. M. Dexter, hopes for good results.

Sunset.—This church is in a growing community, and is growing. There is encouragement all along the line. A valentine social had an attendance of 125.

Oakland First.—The February meeting of the Men's League was an open meeting. Four hundred and sixty men attended to hear a discussion of the South African war. Col. John P. Irish spoke for the Boers and Messrs. Whitaker, Farnsworth and Hamilton replied for the English in shorter addresses.

Wyandotte.—The Ladies' Aid Society of this church held a fair and sale of fancy work on Friday evening last for the benefit of the Building Fund; it was a great success, both financially and socially. Over \$80 were realized, and they feel very much encouraged by the cordial co-operation of the entire community in their efforts to obtain a church home.

Palermo.—Special evangelistic services have been held during the past week by Rev. L. Wallace, assisted on two evenings by Rev. W. D. Kidd of Oroville. The attendance, while not large, has been sufficient to justify the effort. Mr. Wallace is getting a good hold on the people and they express themselves as delighted at the prospect of obtaining regular Sunday services morning and evening.

Oroville.—Rev. L. J. Garver, a former pastor, lectured here last week, and also preached very acceptably on Sunday, the 11th. Congregations are on the increase, and the future looks very bright for this old church. Sunday, the 18th, we united with the two other churches in a memorial service for the dead of the past year. The pastor of the Christian church spoke concerning the women who died during the year, our M. E. brother concerning those whom war had carried off, while our pastor spoke of the life and work of Mr. Moody.

Scott Valley.—At Oro Fino there is an increase of interest in the Sunday-school and Christian Endeavor. In Etna a reading circle is an appreciated feature of the Endeavor work. A new carpet, given by the Ladies' Aid Society, adds comfort and beauty to one of the rooms in the parsonage. Rev. E. J. Singer recently visited the Scott Valley Sunday-schools, organizing a new one at Friend Creek. He preached helpful sermons in Etna, Calhouns, and at Sawyer's Bar, and made in each place many friends who would gladly welcome him again.

Cherokee.—The ladies of our church gave a social last Friday evening, which was a great

success, both socially and financially. A literary program was rendered, after which a delicious lunch was served. The young people amused themselves with music and games, and the older ones with conversation. Something over \$20 was realized. Our minister, Mr. Burr, is continuing to preach to a crowded church. Sunday night there was a large congregation present, notwithstanding it was very cold and threatened rain. All are well pleased with Mr. Burr and are very desirous of having him remain with us permanently.

Clayton.—James B. Gray of Spokane, Wash., and Miss Jane M. Gray of Clayton, were united in marriage by Rev. Edson D. Hale of Niles at Clayton, February 15th. By this event the Clayton church loses one of its most beloved and useful members, and the entire community parts with a native daughter who was a universal favorite. The groom is a successful business man of Spokane, where in future the couple will reside. A wedding bower had been constructed of smilax in front of the pulpit of the church; from the apex of this bower hung a graceful marriage bell. Underneath this the wedding party stood. At the noon hour, in the presence of a large company of friends, the words of destiny were spoken by a former pastor and friend of the bride, which will bind together two loving hearts. Many prayers and good wishes follow them to their new home.

Niles.—The annual meeting was pronounced by all present a very happy reunion. The ladies of the congregation spread a fine supper on the tables in the church parlors, and all members of the church and congregation were invited to dine together at six o'clock. About one hundred persons responded to the invitation, and we had a pleasant social hour together around the tables. Then adjourning to the auditorium, we listened to the annual reports of the officers of the church, and the societies connected with it, and elected officers for the new year. The "Capen plan" of benevolences was adopted in a modified form. The church voted to make an advance of twenty-five per cent on its average contributions for the past five years. That will make the amount to be raised this year for missions \$185. At the last communion service three new members were received—all adults; two parents, on confession of faith, presenting a young child for baptism. Over twenty-five children in the Sabbath-school have signed "decision cards" and the pastor has organized a class in the Free Church Catechism for their instruction.

Southern California.

Corona.—Rev. James C. Dorward, missionary of the American Board in South Africa, spoke in the Corona church Sunday morning, February 11th. The Sunday-school, on the

same day, had an attendance of 136, the largest in the history of the school.

Lost Angeles East.—Rev. Frank I. Wheat of San Francisco, who is visiting his brother, a deacon of this church, preached Sunday evening, February 18th, on the subject of "Christian Socialism."

Los Angeles.—Rev. Julius D. Pettigrew, late pastor of the Central church in Austin, Texas, is making effort to gather a Congregational church of colored people in this city, and is encouraged by finding a considerable number who are ready to unite in such a church. He proposes to begin public services Sunday, February 25th.

Los Angeles Park.—The services of evangelistic meetings held in this church results in the quickening of the church and a considerable number of conversions. The pastor was assisted first by Rev. J. D. Habbick of Third church, Los Angeles, and later by Rev. Chas. W. Merrill of Whittier, formerly for several years State evangelist in Minnesota. Some twenty or more are believed to have entered upon the Christian life. Six were received to the church, Sunday, February 18th. A larger addition of members is expected at the communion service in March.

Oregon Letter.

By George H. Himes.

Rev. James H. Dickson, a native son of Portland, who has given himself to the work of the American Board, was married in Oberlin on the 23d of last month. The lady of his choice has been a kindergartner in Oberlin College for a good while. Mr. Dickson some time ago finished raising the sum needed for his support, and is now making a tour among those who have aided him preparatory to his embarkation for the scene of his life-work—Northern Ceylon. He is backed mainly by the First Congregational church of Detroit.

Mr. Dickson's father, James Dickson, M.D., now in his seventy-third year, was raised and educated in Canada for the most part, although he is a graduate of Harvard as well. He went to Victoria, B. C., about forty-one or forty-two years ago, and built up a lucrative practice there, and was a member for a time of the provincial legislature. He came to Portland in 1869, and has followed his profession up to date. He has been a stout Methodist all his life, and his son in early life was trained in that direction; but through influences at school, notably Ann Arbor, he allied himself to the Congregational division of Christian forces, and has given himself to foreign missions as his life work. While under control of the American Board, he is not a beneficiary of its treasury, since he secured from various churches the means for his continuous support without in any wise reducing

their contributions to foreign missions; on the contrary, his efforts by lecturing have increased the funds for mission work outside of any sum given to him in person. With a vigorous mind and an athletic body, and a thoroughly consecrated purpose, he is certain to be the means of doing an excellent work for God in educating and uplifting a needy race.

The interest in the meetings at the Ashland church still continues. The pastor, Rev. G. W. Nelson, will be assisted another week by Superintendent Rowley of the C. S. S. and P. S.

The Portland Local Association will hold its annual meeting with the St. Helen's church this year, and the date, according to agreement last year, will be on Tuesday, April 24th.

It is hoped that all the local Associations of Oregon will send delegates to the Pacific Coast Conference of Congregational churches, to be held in San Francisco and in Oakland in May. There should be a greater unity of purpose among the Christian forces of the Coast, and this may be secured, to some extent, at least, by becoming better acquainted. The idea of a Coast Conference or Council originated with Dr. Atkinson, and a preliminary meeting was held in 1888. As I look over the group of thirty or more composing that Council, a photograph of which now lies before me, there are some faces which we will not see in this year of our Lord. They are not, for God took them in the fullness of time. Among these may be mentioned Dr. Atkinson, Dr. Benton, Mrs. Hatch, Mrs. Walker, Rev. L. Kelsey, Rev. J. F. Ellis, D.D., Rev. G. A. Rockwood and Rev. E. P. Roberts of the California delegation. Drs. Willey and McLean and Deacon Smith are still with you; while Rev. J. A. Cruzan is at Hilo. Of the remainder the following are in Oregon; Prof. Jos. W. Marsh, Rev. Daniel Staver, Rev. P. S. Knight, Rev. J. W. Eldridge, Rev. I. G. Gordon, and the writer hereof; in Washington, Deacon G. R. Andrus, Rev. Samuel Greene, Rev. Jonathan Edwards, Rev. Horace J. Taylor (if alive), Rev. Myron Eells, ex-President A. J. Anderson; in the East, Rev. T. E. Clapp, then pastor of the First church of this city, and Rev. R. A. Beard, who had just arrived, to begin his work as Superintendent of the C. H. M. S. in Washington. The whereabouts of Rev. Mr. Wirt (Senior) and wife I do not know.

Some time ago, in pursuing duties in connection with the Oregon Historical Society, your correspondent made a visit to the new lighthouse at North Head, established May 16, 1898, a few miles north of the mouth of the Columbia river. North Head is a bold promontory, running sheer up to the ocean, and the lighthouse base has an elevation of 132 feet above the sea. The lighthouse is 50 feet high, and contains a fixed Fresnel light

of the first order, which can be seen $20\frac{1}{4}$ miles distant in clear weather. The Tillamook light, below the Columbia river, can also be seen, although it is $22\frac{1}{4}$ miles away. The lamp is 500-candle power, and the cylindrical prismatic glass case, with 332 prisms, enclosing, it magnifies it to 8,000-candle power. Great care is taken to have the purest oil, a half-gallon being consumed every hour. The variegated colors of the prisms are most beautiful, and visitors are well repaid for a visit to this charming spot by the courtesy of the light keeper, Mr. Alexander K. Pesonen, who takes special pains to explain all points pertaining to the light. The site of the new light is wild and picturesque in the extreme; the velocity of the wind being sometimes as high as seventy miles an hour. Then the maddened ocean waves rush over each other with fearful speed, and dash themselves high up on the beetling cliff, and descend in a thousand streams, to be swallowed up by the next incoming wave. From a commercial standpoint this light is highly important, and is the center of the re-organized beacon system, lately adopted by the U. S. Lighthouse Department for the protection of shipping entering the Columbia river. It is supplemented by the Point Adams' light, the Tillamook light, the Columbia lightship No 50, and whistling ocean buoys. Whatever danger there may have been hitherto in entering the "Oregon, the great river of the West," as Jonathan Carver designated it in 1768—the first mention of the word "Oregon" known—it is now reduced to a minimum, and is considered by ship masters as safe as any entrance on this coast.

The view from North Head is surpassingly grand, and as a place of resort it is growing in attractiveness to artists as it is becoming better known. It is easy of access from Astoria, also from the summer city of several thousands of persons at North Beach, six miles away. More than 900 persons registered in the lightkeeper's rooms in 1899, and these were but a small proportion of the visitors.

At last, we of Oregon have had a little touch of winter's chilly fingers. A trace of snow came on Valentine day, and the next morning there was a whole inch of snow, with a temperature of 12 degrees below freezing point, and it remained less than 25 degrees above zero all day. But it is too late in the season to have any prolonged "spell of winter"; even now the snow has melted away, and there is no longer any perceptible chill in the air worth mentioning. Meanwhile, farm work has been progressing and the fall-sown crops never looked better; seeding is constantly going on with a certainty of a bountiful harvest, for since the earliest settlement crops have never failed.

February, 18, 1900.

Washington Letter.

I. Learned.

A recent letter from Registrar James of the State Association says there were forty-five churches delinquent in their annual Year Book reports at that date, but it is hoped that most of these have since sent in their returns. Why should not pastors, church clerks and other officers from whom figures are to be obtained at the close of the year have their books and records well written up so that the exact facts can be quickly set forth?

Sometimes "the King's business requires haste," but more often it requires care and promptness. The State Association gave permission to its Registrar to close up all reports on February 15th, and it is his plan, we believe, to have everything tabulated by March 1st, when the papers will be forwarded to the National Secretary for the Year Book. Some of the delinquents will be sorry when they learn that "it is too late," while we fear there are a few who will be numbered with those who "don't care" even if no history is given concerning them.

Taylor church, Seattle, welcomed their new pastor, Rev. Alfred N. Raven, to their pulpit on the 11th inst. Owing to delays to his train he did not arrive in the city until Sabbath morning. The crowded condition of the train had prevented him from securing much sleep by the way, so that the intensity of the fatigue would not allow of his preaching at the morning service. Every seat was occupied before the service began, and, while there was disappointment, the congregation were glad to see the looked-for pastor in his place, and to hear a few words of greeting from his lips.

In the evening he preached, to the great interest and satisfaction of his audience, easily and without notes. Although not recovered from his weariness it was clearly seen that he is a good thinker and a ready and forcible speaker. We believe he will be found to be well fitted for the work that will open to him in the location which Taylor church occupies in this growing city.

In the early evening of Monday, 19th, he will be a guest of the Men's Club of Plymouth church, and later, during the same evening, he will be given a reception by the ladies of Taylor. His family will not probably remove to Seattle until about the 1st of May.

The church at Granite Falls is the first to take advantage of the opportunity for a fellowship meeting under the plan proposed by the committee of the Northwestern Association, and has invited the churches of Snohomish, Everett, Edmonds and Marysville.

The pastor of the West Seattle church, Rev. Geo. Kindred, and Rev. Harry W. Young of the C. S. S. and P. S. will also spend a few days with them, beginning on Sunday, 18th.

The Berean church, Tacoma, owing to removals, has concluded to discontinue its services for the present. Pastor Lambert is ready for such other opening for service as the Master may indicate to him.

The First church, Tacoma, continues to hear Rev. S. M. Freeland, much to their edification, but is expecting to call a pastor within a few weeks.

Whatcom church is being supplied by Supt. Bailey, who was with them for the 11th and 18th.

We are glad to notice a Provisional program for a Pacific Coast Congress, to be held in your city in May.

Seattle, February 17th.

East Washington Notes.

By Iorwerth.

The Westminster church has given a hearty call to Rev. G. R. Wallace, D.D., to become its pastor. There were about a hundred present at the meeting, and the vote was unanimous. The call has been accepted and Dr. Wallace's family has arrived and will be settled in the parsonage in a few days. The Doctor has started upon his work with enthusiasm, and the church congratulates itself in having secured a pastor so early, and one who promises to do good work. The pastor and officers are already planning an aggressive campaign of religious activity.

General Missionary Walters has been assisting Rev. Elvira Cobleigh in a series of meetings at the Whitman-Eells church, with encouraging results.

Rev. Austin Rice of Walla Walla preached very helpful sermons at the Second church every night for a week. Rev. Wm. Davies has been assisted this week by Rev. P. B. Jackson of Sprague, whose sermons are strong and edifying.

Rev. F. C. Krause has been and is doing aggressive work on his field. He was aided by Rev. F. B. Doane of Cheney and Rev. E. Owens of Springdale at Pleasant Prairie, and by Rev. H. C. Mason of Pullman at Hillyard. It is too early to say anything yet as to the result of the meetings.

Rev. T. W. Walters informs me that our church at Wardner has been denied the further use of the M. E. church, consequently must rent a hall for a place of worship. Despite all discouragements the work must be cared for and the only thing to do now is to erect a church building at the earliest opportunity.

The Couer d'Alene country needs the gospel presented in a vigorous and rational manner, as much as any part of the country that we know of.

Rev. W. C. Merritt, the field worker of the State S. S. Association, has been in this county for a week. Last Sunday morning he talked at

a union meeting at the Pleasant Prairie M. E. church. In the afternoon he conducted a district Sunday-school Convention at Hillyard, and preached for Mr. Krause in the evening. On Monday afternoon and evening he participated at the Sunday-school Convention at Deer Park. He participated at district conventions at Rockford and Latah on Thursday and Friday afternoon and evenings. He will preach at the Second church on Sunday, and will be at the Medical Lake and Cheney district conventions on Tuesday and Wednesday evenings of next week, and assist at the County convention on Thursday and Friday.

The young people of Pilgrim church had a very successful entertainment on Tuesday evening. The recitations, songs, readings and dialogues were rendered in a manner that elicited applause and strong expressions of commendation.

Whitman Memorial Hall of Whitman College was opened to the public and dedicated in a fitting and impressive manner, February 16th. Speeches were delivered by representatives of the faculty, the trustees and citizens, with President Penrose presiding. It is a magnificent building, splendidly equipped, and the friends of the college are justly proud of it.

"As a matter of fact, far from being able to show how species have been converted into one another, we are not even able to point out a single case of the undoubted transmission of even one acquired character. A good many cases presumed by various observers to be examples of such a transmission have been reported, but all of them so far have proved to be illusions when submitted to the judicious criticism of serious biological criteria. Medical men still cling to the idea that acquired characters are transmitted, and that, too, very commonly. A great many of the claims now so frequent as to the heredity of predisposition to disease, and even of disease itself, assumes that the transmission of acquired characters is an accepted principle. As time goes on, however, medical men have learned that at least it is not disease itself that is transmitted. Tuberculosis and leprosy, and like diseases, have been removed from the category of directly hereditary diseases, within the last few years, and the predisposition to disease is now recognized to be rather a general lowering of resistive vitality than a specific tendency to the acquirement of any particular disease, or even a lack of organic resistance to one rather than to any other disease.

Newell Dwight Hillis says: "The ideas of manhood were never so high as to-day, and the number of those whose hearts are knitted in with their kind was never so large nor so noble. The movement may be slow, but it is because the social organs are complex and intricate. With long patience man must work, and also wait."

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What the Century Has Brought.

BY CHANCELLOR N. BURWASH, L.L.D., IN
The Christian Guardian.

The century opened in the Old World and in the New, in Canada, and in the United States, with a little band of earnest, consecrated souls addressing themselves in faith and with divine power, first to the planting of new spiritual life in the hearts of all their fellow-countrymen, and next, if not equally, to the evangelization of the heathen world. The little band numbered less than a million; the world's populations probably a thousand millions. The seed of life was less than one to a hundred years? I shall name them in order, as they sprang out of the last century and into the new:

1. The great Sunday-school movement.
2. The missionary movement.
3. The Bible and religious literature movement.
4. The evangelization of the British Colonial Empire in Canada, South Africa, Australia, New Zealand, the West Indies and South America.
5. The evangelization of the vast republic of the United States.
6. The awakening of all the English-speaking evangelical churches.
7. The new spiritual movement of all the continental Protestant churches, including Germany, Switzerland, France, the Netherlands, Denmark, Norway and Sweden.
8. The awakening of the Greek Church in Russia.
9. The Oxford Movement in England.
10. The wonderful evangelical revival beginning with the noon-day prayer-meetings in Fulton street, New York, the establishment of the week of prayer, the approximation of all the evangelical churches, the Ulster revivals, the work of Moody and Sankey in England, Scotland and America, the universal appearance of the evangelistic spirit in all the churches.
11. The Young Men's Christian Association.
12. The Salvation Army.
13. The forward movement in all the churches for the salvation of the lapsed masses of our great cities.

14. The young people's movement in all the churches—Christian Endeavor, Epworth League, King's Daughters, etc.

15. The vast collateral work of social reform reaching out into the fields of politics and legislation, including temperance, social purity, prison reform, care of the poor, and all such lines of work.

The above is but the barest outline of the direct Christian work of the century. Each of the items might be expanded into a volume, and then the half not be told. And then the whole intellectual side of Christianity, its relation to human thought, to all literature, science and philosophy, its relation to all the varied elements of our civilization, to popular and to higher education and industrial life—all these must be added before we have even outlined the field of Christian progress for the century.

I Am Ready.

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if by a still, small voice he calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in
Thine,
I'll go where you want me to go.

Perhaps to-day there are loving words
Which Jesus would have me speak—
There may be now in the paths of sin
Some wand'rer whom I should seek—
O Savior, if thou wilt be my guide,
Tho' dark and rugged the way,
My voice shall echo the message sweet,
I'll say what you want me to say.

There's surely somewhere a lonely place
In earth's harvest fields so wide,
Where I may labor thro' life's short day
For Jesus, the Crucified.
So, trusting my all to thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what you want me to be.

I'll go where you want me to go, dear Lord
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

The beautiful face God gives to all that
love him.—[Barrie.]

PREPARE FOR SICKNESS.

Hope for the best, prepare for the worst, and take whatever God sends you with a good grace. The time to prepare to die is when you are well. This does not mean you are to borrow trouble, but a reasonable amount of forethought about events which are sure to come to pass at some date is sure to prevent trouble.

If you have property to will away, be sure to make your will while you are strong in body and mind, unless the law would give the property to those who should have it; but this the law does not always do. If you are one of those foolish people who say, "I will have time enough to make my will," but who are really superstitious about the matter, and think that the making and signing of a will will shorten their days, the next best thing for you to do is to make a memorandum of your property and of whom you desire to have it. Then, if you are "sick unto death," and desire to make a will, a lawyer can write it out from the memorandum, and you will have much less anxiety about the matter.

The housekeeper has her work to do. She should, if possible, reserve two or three bureau drawers in which to lay away special clothing for use in case of sickness. There should be sheets and pillowcases, a pair of blankets, if possible, and soft towels; there should be nightgowns, nightshirts, and other underclothing for the grown-up people; do not forget stockings and bed-slippers. Every woman should have at least one neat loose wrapper to use in case of sickness; also a light, soft shawl.

In a drawer by themselves should be kept several well-worn

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"I am now seventy years of age. About three years ago I experienced a coldness or numbness in the feet, then creeping up my legs until it reached my body. I grew very thin in flesh, my appetite was very poor and I did not relish my food. At last I became so bad I was unable to move about. I consulted several distinguished physicians, one telling me that I had locomotor ataxia, another that I had creeping paralysis. I took their medicines but they did me no good and I continued to grow worse.

"One day nearly a year ago, a friend advised me to try Dr. Williams' Pink Pills for Pale People. I immediately commenced their use, throwing all other medicines away. Before I had finished my first box I found that they were benefiting me. I used twelve boxes in all and was perfectly cured. Although it is over six months since I used my last pill there has been no recurrence of the disease. My appetite is now good and my general health is better than it has been for many years."

To save a life when medical science fails is a miracle. To restore good health when hope has been abandoned is a miracle. To conquer disease long supposed incurable is a miracle. All this, and more, is accomplished by Dr. Williams' Pink Pills for Pale People. If everybody understood the potent power of this wonderful remedy, much needless suffering would be prevented, many lives would be saved.

Dr. Williams' Pink Pills for Pale People are sold by all druggists. Prepared only by the Dr. Williams Medicine Co., Schenectady, N. Y.

sheets, which may be used whole or torn up as needed; a few partly worn linen napkins and handkerchiefs, a yard or two of cheese-cloth, some pieces of flannel, and a piece of castile soap. I never tear up old sheets unless I need them for some purpose; if I have more than I care to store away, I soon find some one who is glad to receive any surplus I may have. Many times, if one has an abundance of old cloth, the soiled pieces may be burned at once, in place of being washed and used again.

The entire family should know where these reserves are stored, because an accident may place any

one of the family upon the sick bed; and the more sudden the sickness the greater the need of the reserves, and of knowing where to find them. Do not crowd the drawer, or cover up one kind of an article or garment with another kind; have each sort in a pile by itself, otherwise the contents of the drawers will soon be in disorder in the haste and excitement of finding the desired articles, if they are not to be seen at a first glance into the drawer.—[The Housekeeper.]

There is no true leadership that does not involve self-sacrifice—not the sacrifice of others.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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KNOWLEDGE FOR SCHOOL CHILDREN.

Good Housekeeping gives the following suggestions for a week's lunches for children who take their dinners to school:

In putting up lunches, aim at variety; use more fruit and less meat is a good rule for most lunches, especially for the children.

The following is an arrangement for one week:

Monday—Cold tongue, "patty" cakes, bread and butter and fresh fruit.

Tuesday—Cheese sandwich, cake, custard, bread and butter.

Wednesday—Egg sandwich,

[If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that. Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear pop, clash on the least provocation.

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canned fruit, wafers, tea cakes.

Thursday—Meat sandwich, buttered crackers, Graham bread, fruit.

Friday—Sliced meat, bread and butter, pickles, cookies, custard.

To each of the above add a small flask of milk.

FIT THE FOOD TO THE PHYSICAL TASK.

Feats of strength require a diet in accordance with the needs—that is, prolonged or otherwise. If you want to perform for a short time the greatest possible amount of muscular labor, as in playing a game of ball, rowing, running, bicycling, lifting, or accomplishing any unusual feat of strength requiring an extraordinary effort, always select a diet rich in protein. If, on the other hand, you want to take a great amount of steady exercise daily, or perform a great amount of uniformly heavy work every day, but at no time of a very intense character, you should partake of a diet containing little protein, but rich in carbohydrates—that is, starches and fats.—[Ladies' Home Journal.

HOME-MADE PEANUT CANDY.

The following recipe for home-made peanut candy may be found useful in making preparations for summer church sales and lawn entertainments: A quart of peanuts are shelled, skinned, and rolled fine, this quantity filling evenly a coffee cup. A heaping coffeecupful of granulated sugar is put into a porcelain-lined saucepan, and set over a very hot fire, to be stirred until it melts, which it should do very quickly. Before this the peanuts are put in the oven to heat through, and pans are buttered and set on the back of the range to be kept hot. As soon as the last of the sugar is melted, pour the hot peanuts into it, take directly from the fire, and pour into the hot buttered pans. To be at its best, the candy should be thin and crisp when cold. Broken into pieces and packed in small boxes lined with paraffined paper, it usually finds a ready sale.

Young Jonathan Coldheart does not amount to much in the department of social work.

"TAKE CARE

of the pennies and the pounds will take care of themselves."

Large things are but an aggregation of small things. If we

take care of the small things we are in effect taking care of the large things which the small things combine to make. That is the philosophy of the old financial proverb, and its application is as broad as human life.

Take care of what you eat, when you eat, and how you eat, and your stomach will take care of itself. But who takes care of such trivial things? That is why, someday, the majority of people have to take care of the stomach. When that day comes, there is no aid so effective in undoing the results of past carelessness as Dr. Pierce's Golden Medical Discovery. It strengthens the stomach, and restores the organs of digestion and nutrition to a condition of healthy activity. It cures biliousness, heartburn, flatulence, indigestion, palpitation, dizziness, cold extremities, and a score of other ailments which are but the symptoms of disorder in the stomach and its allied organs.

If you are sick you can consult Dr. R. V. Pierce, Buffalo, N. Y., by letter, free of charge. Each letter is treated as sacredly confidential, and an answer is promptly sent in a plain envelope without printing or advertising upon it.

"I was troubled with very frequent headaches, often accompanied by severe vomiting," writes Miss Mary Belle Summerton, of San Diego, Duval Co., Texas. "My bowels were irregular and my stomach and liver seemed continually out of order. Often I could eat almost nothing, and sometimes absolutely nothing for twenty-four hours at a time. I was entirely unfit for work, and my whole system seemed so run-down that I feared a severe sick spell and was very much discouraged. I was advised to try Dr. Pierce's Golden Medical Discovery and did so with such satisfactory results that before finishing the third bottle I felt perfectly able to undertake the duties attending public school life, and contracted to do so. I most heartily advise those suffering with indigestion, and its attendant evils, to give this great medicine a fair trial."

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A GOOD EXAMPLE.

When General Grant was in Paris, the president of the republic, as a special token of respect, invited him to a place in the grand stand to witness the great racing which occurs in that country on Sunday. It is considered a discourteous act to decline such an invitation from the head official of the republic. Such a thing had never been heard of, but General Grant, in a polite note, declined the honor, and said to the French president: "It is not in accordance with the custom of my country or with the spirit of my religion to spend Sunday in that way." And when Sabbath came that great hero found his way to the American chapel, where he was one of its quiet worshippers. Such reverence for the Lord's Day is greatly needed now in this country, as elsewhere.

G. W. Keeler H. E. Snook G. P. Prechtel

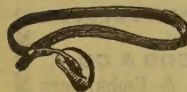
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